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Twenty-Six Political and other Poems.

(Including 'Petty Job')

FROM THE OXFORD MSS.
DIGBY 102 AND DOUCE 322.

EDITED,
WITH INTRODUCTION AND GLOSSARIAL INDEX,

By DR. J. KAIL.

PART I.

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INTRODUCTION.

The first twenty-four poems of the present volume are preserved in the Digby MS. 102, of the Bodleian. This MS., a parchment codex of the 15th century, contains: 1. W. Langland's Vision concerning Piers the Ploughman and concerning Dowel, Dobet, and Dobest, leaves 1–97, imperfect at the beginning, commencing in the middle of passus III. The text agrees with the C-text printed by the Rev. W. Skeat. 2. The present poems, composed in the first quarter of the 15th century, leaves 98–127. 3. A metrical paraphrase of the seven Penitential Psalms by Richard of Maydestone, leaves 128–135. 4. The debate of the Body and the Soul, leaves 136–139. The present pieces are written across the page like prose, the divisions of the lines being only marked by little strokes. The titles in red were added at a later time, but probably by the same copyist; the same is the case with the paragraph-marks, alternately red and blue, at the beginning of every stanza, and with the Latin marginal notes which occur on some pages. Leaf 119 was turned over together with leaf 120, and so the titles and the coloured paragraph-marks are missing in the 19th and 20th poems, which stand on leaf 119, back, and on leaf 120.

All twenty-four poems are most probably by the same author. Almost all of them have one and the same religious character. They warn against worldly folly, and praise virtue, always setting a great value on the works of a man, but none on his words. They frequently recommend righteousness for practical reasons. During the turbulent reign of Henry IV., and in the beginning of the French war under Henry V., the poems promise the virtuous, besides the bliss of heaven, success in worldly affairs, riches, power, and good advice. In time of war, the pious may rely on God, for He fights for them, He gives them courage and victory, and beats their enemies with illness, fear, and woe. (II 75; III 76, 85, 95, 109 *et sqq.*; IX 141 *et sqq.*; X 180 *et sqq.*; XI 53 *et sqq.*, 81 *et sqq.*, 91 *et sqq.*; XVII 127.) The wicked are threatened with cowardice,

dread, strife, and defeat (II 73 *et sqq.*; III 75, 77; IV 195 *et sqq.*; XI 84; XIII 86).

Further, the pieces show one and the same democratic tendency. They declare the Commons to be the most important of all estates; the Commons make a kingdom (III 99 *et sqq.*), they support the honour of the lords and of the church, they are the ornament of the king's crown (XII 141 *et sqq.*); to stand with them, is the highest charity, which God alone can reward (XIII 33 *et sqq.*). The poems strive also to protect the lower ranks against the encroachments of the lords and officers, especially against the injustice of the judges. The laws had already been very badly executed in the last years of Edward III.; under Richard II. they lost the rest of their power; and it was long before Henry IV. succeeded in restoring them to their former authority. In his reign, too, the judges, instead of binding themselves to the old laws and statutes, took bribes, and were led by favour and self-interest; and the nobility often used oppression against the inferior classes, and took their property with wrong. The present pieces call upon the judges to be just, and not to sell their judgments for money (I 153 *et sqq.*; III 12; IX 57 *et sqq.*; XVIII 180). Officers are warned that the people belong to God, and that He has ordered them to govern it after right and reason, and without selfishness (I 17 *et sqq.*; III 129 *et sqq.*; XIII 51 *et sq.*). The nobility are reminded that they will have to account for everything they possess, and for the means by which they got it; therefore, they are exhorted to let everybody have his due, and to restore to the poor the goods of which they have robbed them surreptitiously (I 25 *et sqq.*, 33, 117; VII 81 *et sqq.*; VIII 3 *et sqq.*; X 197 *et sqq.*; XI 42; XIV 59, 66; XVII 83 *et sqq.*; XIX 37, 58 *et sqq.*; 149 *et sq.*).

The poems aim also at such persons as injure the people indirectly by defacing truth, by flattering the king and the lords, and by misleading them, by their counsel, to bad actions. They contain many a line in defence of truth, and to the suppression of falsehood. They like to represent Truth and Falsehood as persons always persecuting and fighting each other (IV 12, 113; XII 67 *et sq.* 73; XIII 30, 100, 103 *et sq.*). Truth never retires cowardly (III 5; IV 157; XII 74), for God sends His champion Vengeance to his help (IV 115, 117 *et sqq.*; XII 77 *et sqq.*; XIII 85 *et sqq.*). Truth cannot be entirely subdued; he always appears again, and speaks before the whole people (IV 97–104; XII 76; XIII 59). Many of these pieces caution against those who, practising sycophancy, sow discord between the

sovereign and the people. Men of the highest ranks should not listen to the wicked counsels of such vicious folk, which may destroy a whole kingdom, but rather follow the wholesome advice of true men (I 60; III 81 *et sq.*; IV 73 *et sqq.*, 145 *et sqq.*; V 1 *et sqq.*; XVI 7 *et sq.* 51; XXIV 405 *et sq.*). Nobles ought to support the poor and virtuous, instead of promoting unworthy and needless people (IV 169 *et sqq.*; V 41 *et sqq.*; VII 65 *et sqq.*; XIV 85; XXI 38, 122).

Likewise, the present pieces are not blind to the abuses of the clergy, both parish-priests and monks, but frequently inveigh against them in sharp words. They resent the covetousness of the priests (VIII 25 *et sqq.*; XIV 25 *et sqq.* 81), their neglectfulness of duty (VIII 28; IX 161–176; XIII 147–172), and other trespasses (XVIII). But though the poems are not quite free from the ideas of the Reformation, they are by no means by a Lollard, for they never touch the doctrines of the Church; on the contrary, they even defend them, especially such as had been attacked by Wiclif.

Moreover, nearly all the pieces are occasional poems, for which church-ceremonies or festivals, parliamentary transactions, and events of public interest offered the subjects.

Lastly, the style and language show no such difference as would compel us to ascribe the several poems to more than one author.

In some passages the writer addresses the faithful like a clergyman; in others, he speaks like a master of a monastery to his fellow-monks. From this circumstance, as well as from his acquaintance with, and his frequent reference to the Bible, we may infer that the author was a priest, most probably an abbot or a prior. As such he occupied a seat in parliament, and voted with the Commons. This makes us understand his rather detailed knowledge of the proceedings in parliament, and his lively interest in the cause of the Commons. Some of the occurrences he hints at he might know from hearsay; but as he refers to pretty insignificant incidents which took place on the remotest frontiers, and as he sometimes directly mentions parliament, there is no doubt that he was present at its sessions.

By his political persuasion, the author belongs to the south or the south-midland. Whereas in the north, at that time, the influence of the nobility prevails, the south is distinguished by that loyalty to the sovereign, and by that enthusiasm for the rights of the Commons, which are also characteristic of our poet. The few dialectical relics which occur in the poems, render it probable that the writer lived in

the western or in the south-western midland. A.S. *â* generally appears in *o*; twice it is preserved as *a*: *hame* (: shame, name, fame) II 23, *sare* (: bare, spare) X 39. French *u* rhymes with *y*, the i-umlaut of A.S. *u*, and with *i* of A.S. or of French origin: *dure : hire, sire, fire* IX 71; *ruyde : byde, chyde hyde* XXI 25; *refuyse : wyse mysse* I 100; *nyȝe : bodylye* VI 70; *askuse : avyse* IV 81; *use : despise* V 33; *refysed, used : devysed, despysed* XV 149; *use : service, auyse, wyse* V 42; *used, refused : auysed, is it* XX 123; *use : auyse, despise, wise* XXII 66; *refuse : syse, unwyse, despise,* XXIV 283; *destruyd; aspyed, tryed, gyed* XII 68; *struyȝe : dryȝe, maystry, dedely* XXIV 144. In the present tense, the verbal ending of the 2nd pers. is *s* in *has* (: gras, chas, plas) XVII 146, *saues* (: craues, knaues) XXI 152 *wendys* (: frendys, fendys, schendys) XXIV 97; *st* in *gost* (: ost, cost, most) XXIII 81. The 3rd pers. ends in *s*: *ges, sles* (: pes) III 14, 22, etc., twice in *th*: *geþ, sleþ* (: deþe, breþe) XXIV 335, 337. As a rule, the plur. has no ending; five times it has *n*: *bene* (: wene, inf.) IV 145; *gon* (: bon, fon, on) XV 37 (: bon, ston, won), XV 51; *sayn* (: agayn, playn, sayn) XX 1; *don* (: shon, bone, wone) XX 142; three times *s*: *preues* (: theues, myscheues, greues) I 125; *releues* (: preues, myscheues, greues) III 103; *countes* (: amountes) IV 235. The *n* of the inf. is only preserved in the following monosyllables: *tan* (: man) VIII 81; *sayn* (agayn, pleyn) XX 5; *gon* (: bon mon, non) XXIII 116. The strong p. pa. appears with or without *n*: *tan* (man, bygan, ran) XXIV 227 *sworn, born, lorn* (: morn) VIII 12, 13, 15; *go* (: mo, so slo) III 119; *forlore* (: restore, store) XVII 88, etc. The plur. of the pers. pron. of the 3rd p. is *he* (the, me, fle) XVII 54, and *þay* (: may, assay, clay) XV 59. Most of the poems are in 8-line stanzas, *abab, abab* or *bcbc*, Nos. X and XVI are in 14-line stanzas, *abab, abab, cc ddd c*. Assonances are allowed, and rhymes of singulars and plurals or infinitives, final *n* and *s* being disregarded.

The poems contain allusions to parliamentary transactions and to other affairs, by means of which we are able to fix their dates.

In the parliament of the first year of Henry IV., the Commons requested that everywhere the ablest and most esteemed men should be made justices of the peace, as it had been ordered in the time of Edward III. They complained that many judges got their offices by bribes, and instead of making peace, nourished discord, and used oppression (*Rolls of Parliament*, p. 444, 151). They required the judges to be sworn not to accept presents or gifts of any kind from

anybody, but to content themselves with their fees (*R. P.*, p. 433, 99). Everybody accused of, or imprisoned for, treachery or other offences, should be allowed to apologize, as it was prescribed by the old laws (*R. P.*, p. 442, 144).

The same wrongs as the Commons wished to be redressed are hinted at in the first of the present pieces. The poet warns his hearers against tyranny, secret hate, and self-interest (l. 3). The admonition to make unity where discord prevailed (l. 13), and to make peace between quarrelling parties (l. 161), is no doubt aimed at the justices of the peace, who were accused of stirring hostilities among the people. Moreover, the author inveighs against such judges as take bribes and sell the laws (ll. 68, 156), and he blames those who condemn a man without hearing his apology (l. 153 *sq.*). L. 81 is, I think, an allusion to the pestilence which haunted the western and the northern parts of the country in 1399. In the same parliament, the Commons asked the king to provide against that evil, which still prevailed in the northern districts (*R. P.*, p. 434). The ll. 73 *et sqq.* seem to refer to a conspiracy against Henry IV. About Christmas 1399, six noblemen formed a plot against the life of the King; but their treacherous project being discovered, the conjurors and their followers were put to death, and their quarters carried about in the streets of London, as an example to rebels.

The parliament in the first year of Henry IV. closed on November 19; but since the plot against the King was not detected before Christmas, and as the execution of the conspirators took place in the beginning of January, the first poem is not to be dated before January 1400.

The second piece belongs to the same year, for the third is fixed to the beginning of 1401 by the allusions which it contains to the parliamentary transactions of that year. On January 25 the Commons declared that, as they were deliberating on certain subjects, it might happen that some of them, in order to please the King and to gain his favour, would make him reports of their negotiations before they had come to a determination, and so they might fall under the displeasure of the sovereign; therefore, they asked him not to trust such tale-bearers (*R. P.*, p. 456). At the same time, they warned Henry of the intrigues of the French, who calumniated some loyal lords, in order to bring them into disfavour with the monarch. They explained what great mischief might befall the whole realm if he listened to those slanderers (*ibid.*). On another occasion, they related

that some people had been imprisoned without trial, and dispossessed of their estates by chicanery. They requested that from that time forward nobody should be imprisoned without being put to the question, as was ordered in Magna Charta; and that, if anybody happened to be in prison, he should be tried immediately (*R. P.*, p. 470). On February 21 the Commons reported to the sovereign that the inhabitants of Wales had risen in arms; in England too, especially on the frontier of Wales, tumults were excited against customs and other officials. Those uproars, they said, had been raised because the King had appointed some of his followers to be officers of the natives, which was against the old statutes. Therefore, they asked Henry to examine those old laws, and to order remedies for the suppression of that rebellion, which might hurt the prince and the whole kingdom (*R. P.*, p. 457, 15, 16). On January 25 the Commons declared three things to be indispensable for the good administration of every kingdom, namely, sense, humanity, and riches; the King himself, as well as his counsellors, was well endowed with sense, as everybody knew; to the lords spiritual and temporal and to the chivalry God had granted humanity, a firm will, and great courage; as to riches, the monarch possessed the hearts of his subjects, which were the most precious treasure of a sovereign (*R. P.*, p. 456). On March 15 they compared the states of a kingdom to a trinity, formed by the prince, the lords, and the Commons; as they had learned that some lords entertained quarrels against one another, they asked the monarch to reconcile them, to the benefit of the whole nation (*R. P.*, p. 459, 32).

The three things which, as our poet says, may do great harm in a kingdom, remind us of three grievances of which the Commons complained. By the tale-bearers (l. 17 *et sqq.*) we are to understand those slanderers against whom the Commons warned the King. The reproach of corruptibility (l. 25 *et sq.*) falls upon such judges as cause guiltless persons to be imprisoned. The mention of frequent changes of governance, at last (l. 41 *et sqq.*) is an allusion to the appointment of new officers in Wales. The author, like the Commons, advises the settlement of those differences by fair means, and says the King should beware of lawless innovations (ll. 55–64). L. 155 puts one in mind of the request of the Commons to make unity between the quarrelling lords. Likewise, lines 113 *et sqq.* may be regarded as an allusion to the dissension among the noblemen, and to the frequent rebellions against the King. It was, indeed, the discord among the

English that brought much mischief on their own country. The Welsh profited by the civil commotions to make insurrections; the Scots renewed their incursions into England, and wasted the northern counties (cf. l. 117 *et sq.*); the French intrigued at the English court, and began to trouble the garrison of Calais: so that, about that time, England was in fact everywhere threatened by enemies (cf. l. 115 *et sq.*). Lines 137–144 were written in favour of a statute which was made against the Lollards in 1401. Since King Henry IV. regarded the benevolence of the Church as an excellent means to secure his throne, he engaged the parliament to make a law that everybody convicted of heresy was to be delivered over, by the bishop, to the secular court, and to suffer death by fire. In the enumeration of what makes the treasury of a kingdom, the writer is again influenced by the above-quoted declaration of the Commons. We find here again the wise clergy (l. 68), the courageous chivalry (l. 69 *sq.*), and the advised and valiant king (l. 71 *sq.*).

The 4th poem, 'Lerne say wele, say litel or say noȝt,' I think originated in 1404. In the *Rolls of Parliament* of that year we read that on February 7 the Commons asked the King to remove from the court four persons who displeased them (*R. P.*, p. 525, 16). The next day they requested the monarch to choose honourable, virtuous, and well-principled men for his courtiers, and to make such arrangements as would please God, and promote the welfare of his subjects (*ibid.*). About the same time, they desired the prince to clear his household of the great number of strangers who used to live there; and they wished that good management should prevail, the costs of which might easily be covered (*R. P.*, p. 527, 26).

In several passages of the fourth piece, the poet inveighs against those people who flatter lords and kings, and persuade them to oppress the poor, and to commit other acts of injustice (ll. 73–96, 145–152, 201–208, 219–224). We don't know exactly why the Commons desired those four persons to be dismissed; but it is most probable that they misdoubted them to be flatterers and bad counsellors to the sovereign. The favouritism which had flourished under Richard II. was apparently still fresh in memory, and excited suspicion against the courtiers of Henry IV. Lines 137–144 seem to be aimed at the confessor of the King, who was also among the persons to be expelled from the court, and whom they perhaps suspected of taking bribes or passing over the faults of the prince from cowardice. The author agrees with the Commons in laying

stress on the good influence which virtuous men may have on lords (l. 209 *sq.*). In the exhortation to show liberality only to worthy people, and not to support the importunate (ll. 169–176), we may see a hint at the sustenance of the numerous strangers at the court of the monarch.

The next three pieces may be supposed to fall between 1404 and 1408.

No. VIII aims at the worldly and dissolute life of the clergy. The same subject was discussed in the parliament of the seventh and eighth of Henry IV. In one session, the Commons reported that many curates were not resident in their dioceses, but sojourned elsewhere, spoiling and squandering away the property of the Church, neglecting the divine service, and disregarding their own and their parishioners' eternal welfare; they left their cures, in order that they should not be obliged to support their poor and indigent parishioners, setting an ignominious example to every Christian man (*R. P.*, p. 594, 114). Another time, they complained that vicars wrongly exacted tithes, and prosecuted poor labourers who could not pay (*R. P.*, p. 591, 105).

All those trespasses are resented by our author. He rebukes those clergymen who take tithes, but will not teach the people (l. 20); who resign themselves to worldly pleasures (l. 25), and deprive their own souls and those of others of the heavenly bliss (ll. 39, 47). He thinks it better to help poor people with small means, than wrongly to extort large sums from them, and to neglect the care of the souls (ll. 65–72).

IX. The piece 'With God of loue and pes ȝe trete' is to be dated 1410, because it contains allusions to the parliament of that year. On March 15 the Commons asked the King to adjourn the sessions till after Easter, since it was desirable that every Christian man should spend that holy time at home, attending the divine service, and doing penance for his sins. In the same parliament, they complained of several cheats which were committed in certain parts of the country. They reported that "Gali-halfpens" were circulating, a bad coin, which they wished to be declared forfeit because it only served to derogate from the King's crown, and to practise gross deceptions on the common people (*R. P.*, p. 644, 68). Further, they reminded the monarch of a law passed in the seventh of Henry IV., according to which the cloth that was made in the western districts of England was to have a certain length and width. There were,

however, people who made it much smaller, and who, to conceal the deceit, folded it so skilfully, that it seemed to have the due size, and that the controlling officers put the seal to the bales without unpacking them (*R. P.*, p. 644, 69). Moreover, the Commons requested that no officer or judge or minister of the King should be allowed to accept presents or bribes from anybody. If any persons happened to be in prison without having been tried, they should be permitted to apologize (*R. P.*, p. 626, 28, 29). An oath should be administered to the judges, openly to do full justice to everybody, without delay, and without regard to contrary orders or charges of anybody (*R. P.*, p. 623, 14). The common laws, statutes, and good institutions made in former times and not repealed, should be kept, and executed according to right and reason, by the judges, officers, and ministers, without encroachments or impediments of any kind (*R. P.*, p. 624, 18). The Commons also repeated their former complaint of the non-residence and other abuses of the clergy. They said that many ministers of the Church, who ought to be resident and to keep hospitality in their dioceses, aiding and supporting all their poor parishioners, were in offices at the court of the King, and in the houses of certain lords; others lived in London, Oxford, Canterbury, or in abbeys and priories, spending little or nothing for good purposes, never caring about their cures nor paying the least attention to their clerical duties (*R. P.*, p. 645, 70). At last, they asked the sovereign to procure remedies against the frequent rebellions and troubles in the kingdom (*R. P.*, p. 624, 17).

The connection of the ninth poem with the above-quoted parliamentary transactions is evident. The piece must have been composed about Easter 1410. From the exhortation to do penance (l. 9), it follows that the holy time mentioned in the first line is Easter, the time of shrift and penance. The author opposes to the parliamentary affairs the negotiations of peace with God, and invites the faithful to clear themselves of their sins. He teaches them himself how to prepare for the sacrament, and how to behave after they have received it. At the same time, he cannot help resenting several disorders identical with, or similar to, those which were talked of in parliament. He reproves people who debase and adulterate the current coin (l. 49), and those who measure with a false ell (l. 52); he warns judges of passing unjust sentences, either for meed or from fear of lords, and he calls on them to let law have its course (ll. 57–72); at last, he charges the clergy with the same

abuses of which the Commons accused them: non-residence, shortcomings, and regardlessness of the poor (ll. 153–176). The admonition of the soldiers to beware of covetousness and cruelty (l. 140) in quenching rebellions, may have been occasioned by the petition of the Commons to remedy the frequent tumults in the kingdom. The soldiers seem to have used violent measures in suppressing uproars. In the same parliament, the Commons even complained of the severity and oppression which the King's officers, when gathering contributions, used against peaceful subjects (*R. P.*, p. 624, 16); still less indulgence and more covetousness was of course to be expected of soldiers fighting rebels.

The next two poems X, XI must have been written, respectively, in 1411 and at Easter 1412.

With No. XII we enter the reign of King Henry V. Henry IV. died on March 20, 1413, and his son was crowned three weeks afterwards, a fortnight before Easter. By the holy time of bliss and joy (l. 4) we are then to understand Easter 1413, for this piece seems to have been written under the impression of the coronation ceremonies, and besides, the poet refers to some incidents which took place about that time. Soon after Henry V.'s accession to the throne, a conspiracy was detected, which threatened to endanger the crown recently placed on the head of the young prince. The leader of the conjurors was one John Wightlock, an ancient groom and yeoman of Richard II., who, with several accomplices, already in the reign of Henry IV., excited tumults in England by spreading rumours that the deposed King Richard was still alive, and would come before long to drive away the usurper. The conspirators entertained a secret correspondence with the King of Scotland, and with the Duke of Albany, who kept in his house one Thomas Ward of Trumpington, a fellow who bore some resemblance to King Richard, and who was, therefore, declared to be the dethroned prince. Wightlock was imprisoned in the Tower and sentenced to death, but he made his escape by the help of a warden. (Goodwin, *History of the Reign of Henry V.* London, 1704, p. 3.)

The conspirators who spread the rumours about Richard II., and who made an attempt on the life of Henry V., are the fools whose wicked plans are to be disconcerted (l. 7). As the poet says (l. 51), no harm had yet been done, the offence having been restricted to those malicious reports, therefore the conspirators were not prosecuted, except Wightlock, whose condemnation may be alluded to in

ll. 90–95. Lines 97 *et sqq.* are most probably aimed at the Duke of Albany, who had harboured the individual bearing a resemblance to Richard II. The enemies who would rush in from all sides in case of civil wars (ll. 33–40) are the Scots,—whose King had taken a lively interest in nourishing a tumult in England,—and the French, against whom at that time a little prelude was made to the great war, which afterwards broke out between the two nations. Soon after the death of Henry IV., several hostilities took place by sea and by land, between the French and the English garrison of Calais and other towns. This circumstance induces the author to mention the English territories beyond the sea, on the possession of which he sets such great value (l. 25).—Lines 113–120 apparently refer to the frequent insurrections under the preceding kings.—The allusion to Flanders (l. 85) is founded upon the following historical event. In the reign of Charles VI. of France, Lewis Duke of Orleans, and John Duke of Burgundy and Flanders, the brother and the cousin-german of the King, quarrelled about the leading part in the administration of the kingdom. After long contentions, they resolved at last upon making peace, and swore a solemn oath to keep an eternal friendship. But soon after the faithless Duke of Burgundy caused his rival to be murdered in the streets of Paris (1407). The consequence of that bloody deed was that his enemies desolated his country; and as he openly boasted of his crime, he brought general contempt upon himself.

XIII. In the poem 'Dede is worchyng' two parts are to be discerned, the first of which, ending at l. 104, contains references to several domestic affairs which were talked of in the parliament of Leicester, 1414. The Archbishop of Winchester, the King's uncle and Chancellor of England, choosing for his theme the words "Posuit cor suum ad leges investigandas," declared that three reasons had induced the King to summon the parliament: (1) Because he wished the laws of God and of the Church to be strictly observed. (2) As recently many persons had been robbed, even in violation of their safe-conduct, arrangements should be made for a better observation of peace. (3) If it proved necessary, new laws should be enacted to the benefit and profit of the whole nation, especially against rebels, murderers, and other malefactors.—About the assassins mentioned by the Chancellor we learn particulars from the reports of the Commons in the same parliament. They complained of a great many murders, treasons, and robberies, committed by sea and land, and they even

accused subjects of the King of assisting and sheltering the thieves (*R. P.*, p. 22, 23). Further, they said that lately many people had been waylaid by the inhabitants of the franchises of Tyndale, Riddesdale, and Eschamshire bordering on Scotland, and that some fellows of those regions housed Scots, and incited them to surprise people, to take their money, and to drive away their cattle. Moreover, they reported that the Viscount of Riddesdale, either from want of energy or from want of good-will, refused to apply the laws against those offenders (*R. P.*, p. 21, 19).—Lastly they presented a petition, "that fro this tyme foreward, by compleynte of the commons of eny myschief axkynge remedie by mouthe of their Speaker for the Commons other ellys by Petition writen, that ther never be no Lawe made theruppon, and engrosed as Statut and Lawe, nother by addicions nother by diminucions by no manere of terme ne termes, the whiche that sholde chaunge the sentence and the entente axked by the Speker mouthe or the Petition biforesaid yeven up yn writyng by the maner forsaid, withoute assent of the aforesaid Commons" (*R. P.*, 22, 22).—The tenants of Darleton and Ragenell related that Lord Stanhope had surrounded all their fields, meadows, and pasture-grounds with armed bands, so that they had no fructure of them (*R. P.*, p. 29).

The first four lines of the thirteenth piece remind us of the speech of the Chancellor, who also declared the principal object of that parliament to be to amend what was amiss. Our poet does not seem to approve of all the intentions of the government. Above all, he does not expect much good of making new laws (ll. 29–32). In one thing, however, he is of the same opinion as the Chancellor, viz. that great arbitrariness in the interpretation of the laws prevails, and that the existing institutions ought to be observed much better. Especially he declaims against robbers and waylayers, whom he requires to be severely punished (ll. 17–24). From the express call to protect people against those who seize their cattle, and injure their own persons (ll. 53–56) we are to conclude that the writer has in view the wrongs done to the inhabitants of Tyndale and Riddesdale. Lines 57–64, particularly the warning against taking meed (l. 62), refer to the Viscount of Riddesdale, who refused to try the guilty.—The passage promising a great blessing of God to those who stand with the "uncunning" Commons, and who don't encroach upon their rights, seems to include a reproof of the "cunning" lords who used to cheat the Commons by changing the text of their

petitions. By the complaints of the tenants (l. 43), the author evidently means the grievances of the tenants of Darleton and Ragenell.

The second part of this poem, beginning at line 105, treats of the foreign affairs of England. In the Parliament of Leicester, the Archbishop of Canterbury had already declared that the King ought to wear the crown of France by a title descending to him from Edward III., who had openly challenged his right by ambassadors, and bravely attempted to conquer by arms what he could not obtain by treaties; he asserted that Henry had the same title to that crown, and the same reasons to make war upon a refusal (Goodwin, p. 43). Moved by that speech of the Archbishop, Henry determined upon profiting by the disorders which prevailed in France during the reign of King Charles VI., in order to renew the claims of his predecessors to the throne of that country. At first, he entered into negotiations with the French court; but he made such conditions of peace as could not be supposed to gain acceptance. Therefore, he began at the same time to make preparations for war. The English ambassadors went over to Paris on Aug. 8, 1414; but they soon returned without having effected their object. In November 1414, the matter was proposed to the parliament which had been prorogued from Leicester to Westminster. The Chancellor, taking for his theme the words "Dum tempus habemus, operemur," protested that the King's endeavours not only aimed at a just and wise government in his own realm, but that he also intended to recover the lawful heritage of the English crown, which for a long time had been withheld from his predecessors; and that, considering the peace prevailing in the kingdom, he thought it his duty to carry through his purpose immediately. But to succeed in so great an enterprise, the Chancellor pretended three things to be indispensable for the King, namely, the loyal advice of his counsellors, true assistance of the gentry, and copious supplies from all his subjects.

Our poet warmly seconds the designs of the King. Several times he closely follows the declaration of the Chancellor. He derives the title of King Henry to the French throne from the conquests of Edward III., as the Archbishop had done in the parliament of Leicester (ll. 113 *et sqq.*). Since the treaties with the French court proved useless, he, like the Chancellor, advises that the affair shall be settled by the sword. In lines 104 and 105 he refers to the words of the Archbishop, that the peace prevailing at home induced the

King to pursue his purpose in France. To render the undertaking successful, he recommends the same things as the Chancellor had done (ll. 121 *et sqq.*, 129–132).

Perhaps even the burden "dede" was suggested by the word "operemur" in the theme of the Archbishop.

XIV. The next piece was composed, to my thinking, in the beginning of 1418. It seems to contain some vague allusions to the fate of Sir John Oldcastle, Lord Cobham. This lord, who had enjoyed the full favour and confidence of Henry IV., and who was esteemed as a valiant warrior by Henry V., was, for some time, the head of the Lollards. Therefore, the Archbishop of Canterbury persuaded the King to give his permission to indict Sir John. The monarch endeavoured to make Cobham withdraw his erroneous opinions, but the nobleman, who felt too secure in the favour of the sovereign, offered an obstinate resistance. At last Henry allowed him to be cited before a council in London, by which he was condemned to be burnt. But Cobham made his escape, and then two attempts upon the life of the prince. Being outlawed, he succeeded in hiding himself for three years in the western parts of the country. In 1417 he was taken and delivered over to the court of justice. King Henry being then occupied in France, the Commons required his brother, who meanwhile managed affairs in England, to order the execution of Cobham (Dec. 14). The duke complied, and accordingly Sir John was hanged some days afterwards.

Some advices of the 14th poem seem to involve a censure of the folly of a nobleman, who must have been a confidant and counsellor of the King (cf. ll. 9–12). He must have lost the favour of the prince by the tricks of his enemies (l. 10). From line 14 we may conclude that he underrated the intrigues of his adversaries, and that he trusted too much to the protection and to the benevolence of the sovereign. If the last stanza but one may be thought to refer to the attempt on the King's life, we have several circumstances which apply to Sir John Oldcastle. Even the kind of his death may be hinted at in line 45 *et sq.*

Besides, the reference to Church affairs (ll. 81–88) gives us another hold for fixing the date of this piece. Simony and nepotism must have luxuriated about 1418, for the University of Oxford then made a petition to the King, in which they asked, "that simony should be punished effectually; that care should be taken to prevent unworthy

persons from intruding into the episcopal or sacerdotal office; that the bishops should not appoint wicked men to be ministers to the people; that they should not hold any benefices in commendam; that they should not advance young men, their nephews and otherwise related, to have the care of souls" (Goodwin, p. 230). The same abuses are criticised by our poet: Simony (ll. 81, 92), nepotism (l. 85), and bad administration of dioceses (l. 25 *et sqq.*).

On usury, and on false measure and weight, the Commons complained somewhat later; but we may well imagine that the poet mentions those evils when they first began to appear, and before remedies were required. Besides, after 1414 he alludes no more to parliamentary transactions; the good government of Henry V. evidently gave him less occasion for censure. Now and then he hints to an event of public interest, but in general, the cure of souls stands in the foreground.

XVI. The 'Remembraunce of LII folyes' must have originated in 1419, because it contains references to the folly and to the assassination of John, Duke of Burgundy and Flanders. While Henry V. was successfully advancing in France, the Dauphin and the Duke of Flanders made war upon each other. At last John, moved by the representations of some friends, agreed to an interview with the Dauphin in order to form an alliance against the King of England. On that occasion, the duke was assassinated by the followers of the Dauphin (1419).—The Duke of Flanders was indeed guilty of some of the follies which, as our poet pretends, caused his fall (l. 62). He did not scruple at killing the Duke of Orleans (l. 37, cf. XII. l. 85); he even defended that deed, and openly boasted of it, and nobody durst call it a crime; even the clergy, overawed by his authority, did not venture to proceed against him (ll. 2, 65). He strove for the greatest power in France (l. 3); and instead of assisting his cousin against the King of England, he made war upon him, and so promoted the cause of a stranger (l. 33 *et sq.*). When he had made the French his enemies, he did not mind their arms (l. 46); he trusted the Dauphin (l. 17), and entered into negotiations with him, though some of his counsellors warned him against his falsehood (l. 19). By the glozers (l. 51) the writer means those persons who advised the prince to ally himself with the Dauphin. John of Burgundy lost not only his lordship (l. 62), but also his life; which was regarded as a punishment for the assassination of the Duke of Orleans (l. 63 *et sqq.*).

No. XVIII. Among the rest of the poems, there is only one the date of which can be fixed with some certainty, namely, 'The declaryng of religion.' From Goodwin (p. 303) we learn that in 1421 complaints were made to King Henry V. that the Benedictine monks had deviated from the rules of their first institution, and that, to reform those monks, the next year a Provincial Capitulary was made, where among other things the following articles were passed: The extravagance of the monks' equipage should be moderated, and none have the attendance of above twenty horse, under a great temporal penalty. All the monks should be uniform in the colour and fashion of their habits. Their necessities should be supplied, not in money, which none of the order ought to possess, but in provisions of things needful. No monks should have a distinct private cell to entertain any other women than their own mothers or sisters, and they should not bring even them into any other place than the room appointed for the entertainment of guests. Since the way to preserve chastity was to avoid the conversation of women, none of the monks should be at liberty to go into the cities and towns to compotations or on visits.

Some passages of the 18th poem betray the writer's acquaintance with the above decrees. Monks are warned against entertaining too intimate an intercourse with women (l. 84 *et sqq.*); they are to beware of drunkenness (l. 103); they are not to pick up news (l. 107); their habit is not to follow the fashion (l. 155), but the rule of order (l. 144); no monk is allowed to buy or sell anything for money (l. 138 *et sqq.*), nor to possess jewels or horses (l. 155).

Goodwin says that many other articles were passed, "which it would be too tedious to record." If we knew all of them, we could, perhaps, find more allusions in the present piece. Besides, it is not impossible that the author mentions certain abuses which prevailed in his own monastery, and which he thought it necessary to reform.

The poetical treatise on the sacrament of the altar was apparently intended to be an Easter poem; its exact date, however, cannot be made out.

The *Petty Job*, contained in the Douce MS. 322 of the Bodleian, is, like the *Lessons of the Dirige*, a paraphrase of the *Lamentations of Job*. At the head we find the remark that the *Petty Job* was composed by Richard of Hampole, which of course cannot mean

that our poem is by that monk, for it belongs neither to his time nor to his dialect. A.S. â is partly preserved, partly it has become o: mare (: are, care) 338, sare (: care, spare, fare, ware) 569, (: are, whare, fare) 472; cloth, goth, loth, wroth (: doth) 227, one (: bone, troone) 566. The verbal ending of the 3rd p. sing. is s: affrayes (: dayes, wayes) 564, and th: doth (: cloth, loth) 284. The plur. shows the same endings: payes (: dayes, wayes) 653, goth (: cloth, wroth) 279; once it has n: han (: man, can, tan) 111; the plur. of to be is are (: spare, bare) 3, (: mare, care) 340, and be (: we, se, the) 108, (: domine) 225. The inf. and the strong p. pa. appear without n, except gone (inf., : ston, John) 315, and layne (p. pa., : fayne, mayne) 28 tan (p. pa., man, can, han) 115.

Miss A. F. Parker has read the proofs with the MSS. Dr. Furnivall has added the head-lines, and a few side-notes, stops and hyphens, and has seen the sheets through the press for me.

I. Loue god, and drede. [A.D. 1400]

[*Digby* 102, *leaf* 98.]

[21 stanzas of 8, *abab bcbc.*]

(1)

Eche man be war, that bereth a state,
Of counseil of double entendement,
Of tyrauntrye, and preuey hate,
And synguler p*ro*fit by fals assent, 4
And ȝong to ȝyue Iugement.
In Euenhede, Lawe ȝe lede.
Worche be good auïsement.
Man, knowe thy self, loue god, *and* drede. 8

Every man who holds an office, should beware of bad counsel, oppression, and injustice.

(2)

¶ Drede god, and knowe thy selue,
That ouer puple hast gou*er*naunce.
Noght for the loue of ten or twelue,
Brynge not a Comone in greuaunce. 12
Make vnyte ther was distaunce.
Weye o lawe in euenhede,
Bytwen ffauour *and* vengeaunce.
Man, knowe thy self, loue god, *and* drede. 16

Don't harm a commoner to please a few people.
Compose quarrels.
Keep from favour and vengeance.

(3)

¶ Eche mannys gou*er*nours
Of hous or lordshipe or cite,
The puple is godes, *and* not ȝoures,
Thow they be soget to ȝoure degre. 20
Gouerne the puple in vnyte,
In the comaundements that god bede,
And ȝe wole lyue in charite.
Knowe thy self, loue god, *and* drede. 24

The people is God's, not yours;
govern it according to his commandments.

(4)

Every man knows that God will call him to account for

¶ Eche man wot, that hath wyt,
These worldes goodes beth̄ not his.
Alle is godes; he oweth hit,
And land *and* see, *and* pyne *and* blis. 28
God wole haue rekenyng, ywys,
Of men and cloth, the leste shrede,
Thy getyng, thy holding, thy spendyng mys.
Man, knowe thy self, loue god, *and* drede. 32

the least thing he possessed;

(5)

¶ Man of his owen hath no thyng;
Man is goddis, and al god sent.
God wole haue rekenyng
Of ryht *and* wrong, how it is went. 36
Man, not nys thyn, alle god lent,
And borwed thyng mot home ful nede;
And ȝut thy soule is goddis rent:
Quyte that wele in loue *and* drede. 40

for everything has only been lent to man by God, and will be reclaimed.

(6)

¶ Serue god for helle drede,
ffle fro synne *and* al vys.
And ȝe loue god for heuen mede,
ȝyue hym thyn hert fro fleschly delys. 44
ffor worldly wys is gostly nys,
And fooles erande may not spede.
In begynnyng to be wys
Knowe thy self, loue god, *and* drede. 48

Turn away your heart from worldly pleasures, and give it to God.

(7)

¶ And ȝe wole wyte, thus mowe ȝe lere:
What man pursueth his soule to saue,
ȝif hym be lef of god to here,
He ableth hym self mercy to haue. 52
Richesse [1]*and* hele maketh wylde men raue,
That to vertues take non hede.
Er thy soule be fendes knaue,
Knowe thy self, loue god, *and* drede. 56

Who likes to hear of God,

enables himself to get mercy.

[1 leaf 98 *b*]

(8)

¶ That man that wole be gouerned by wyt,
ffle fro foly, and worldis delys; — Flee from worldly folly,
Loke his charge how it is knyt,
And take counseil that is wys; 60
ffolwe mesure in euene syse; — follow good advice.
Lete no falshed blome ne sede.
And lawe be kept, no folk nyl ryse. — If the laws be kept,
Than seruest god in loue *and* drede. 64 people will not rebel.

(9)

¶ Whanne a fool stereth a barge, — Fools ruin themselves and others.
Hym self *and* al the folke is shent.
There as conscience is large,
By wrath or mede the doom is went. 68
The bowe of goddis wrath is bent
On hem that deth not that god bede.
War wordes of dowble entendement,
Knowe thy self, loue god, *and* drede. 72

(10)

¶ Gif a kyngdom falle a chaunce
That al the rewme myght greue,
Azen that make an ordinaunce, — Order remedies against mischiefs,
To kepe 3ow euere fro suche myscheue; 76
And chastise hem that matere meue: — and punishments for rebels.
Make othere take ensaumple treuth to hede.
Who so is wys, his werkys preue.
Loue god, and 3e thar not drede. 80

(11)

¶ Goddis bowe of wratthe on vs was bent; — God's bow was bent on us;
There we thenke al to lyte.
His 3erde of loue on summe is lent, — some he punishes severely,
With swerd of vengeaunce he summe doth smyte. 84 others indulgently.
The brydeH with teeth thay byte
That of god taken non hede.
Or fendys alle 3oure werkys wryte,
Man, knowe thy self, loue god, *and* drede. 88

(12)

Poor people revere tyrants out of fear,

¶ Why pore men don riche reu*e*rence,
Two skylles y fynde therfore:
To tyrauntes don hem greuaunce,
To rewe and a3en restore. 92

benevolent men from love.

Goode men for loue they worshipe more,
That don hem good, *and* help at nede;
ffor god seeth thurgh eu*e*ry bore.
Man, knowe thy self, loue god, *and* drede. 96

(13)

¶ Eche man wot, that bereth estate,
Why they hit resceyue, and to what wyse.

Worship from dread is secret hatred.

Worship for drede is preue hate;
Suche worship of frendes men schold refuyse. 100
In loue *and* drede worshipe the wyse.

[[1] leaf 99]

Be suget to resoun in lengthe [1]and brede,
ffor god seeth thurgh eche mysse.
Man, knowe thy self, loue god, *and* drede. 104

(14)

Who sins, makes God his enemy; by persevering in sin he increases his guilt.

¶ As long as man doth wrong,
He maketh god his ful foo;
The more he dwelleth theryn long,
To his soule he encreseth woo. 108

Stop before you go to Hell.

Er he fele het, y rede say hoo,
Er his soule glowe as glede.
Haue heuene, or helle: chese of two.
Man, knowe thy self, loue god, *and* drede. 112

(15)

¶ The man withoute charitee
May neu*e*re wynne heuen blisse.

Do as you would be done by.

As thou wolde men dede for the,
Do thou so liche eche man haue hisse; 116

You will have to answer for everything ill-gotten.

ffor alł that eu*e*re is goten mysse,
Mot be rekened, a drope 3e shede.
Thes worldis good *and* thou mon kysse.
Man, knowe thy self, loue god, *and* drede. 120

(16)

¶ ffalse men bye helle ful dere.
That taken with wrong, are goddis theues; — Who takes wrongfully,
They han here heuene in this world here;
After in helle, huge myscheues. 124 — will suffer pains in Hell.
What they byleue, here werkys preues
Arn heretikes, and out of the Crede.
Why god doth loue, why god doth greues,
Man, knowe thy self, loue god, *and* drede. 128

(17)

¶ Man, synne not in ouerhope; — Don't trust too much nor too little to the mercy of God.
Thou wynnest not goddis mercie with fight;
Hit wolde brynge the in wanhope,
To wene no mercy thou hauen myght. 132
Alle thyng is nombred in goddis sight,
The leste tryp that euere ȝe trede.
His mercy is medled with his right.
Man, knowe thy self, loue god, *and* drede. 136

(18)

¶ Mannes conscience wil hym telle, — Your conscience will tell you whether you are to be saved, or condemned.
Riche *and* pore, fool *and* wyse,
Whether he be worthi heuene or helle
To resceyue, after his seruyce. 140
Eche man auyse hym, that is wys,
Pore, *and* prynce styf on stede,
Or vyces ouer vertues rys.
Man, knowe thy self, loue god, *and* drede. 144

(19)

¶ Who that takeþ fro pore to eke with his, — Ill-gotten goods don't prosper.
ffor that wrong is worthy wo;
A-nother, richer than he is,
Of the same shal serue hym so. 148
That ȝeueth to that liȝe or go, — Benefits done to poor men will be rewarded.
Mete or drynke, herborwe or wede,
God sendes y-now to tho
That louen god, and hym wolen drede. 152

(20)

Judges should hear both parties,

¶ He is a fool, that doth answere
To a man er tale be told;
But after the dede deme there;

and take no bribes. [leaf 99 *b*]

Lete not lawe be fauoured ne sold. 156
Suche maken fals men be bold,
And false men myghte stroye a thede.
Er charitee in hert wexe cold,
Man, knowe thy self, loue god, *and* drede. 160

(21)

Men should reconcile their quarrelling neighbours.

¶ ȝif a man do a-nother mys,
Neighbores shuld hem auyse,
The trespasour amende *and* kys,
Do bothe p*a*rties euene assise. 164

Inveterate hatred often does great mischief.

Old horded hate maketh wratthe to rise,
And ofte gilteles blod to blede.
ffle fro fooles, *and* folwe wise.
Man, knowe thy self, loue god, *and* drede. 168

II. Mede *and* muche thank.

[*Digby* 102, *leaf* 99, *back.*]

[11 stanzas of 8, *abab bcbc.*]

(1)

In a forest,

IN blossemed buske I bode boote,
In ryche array, with ryches rank,
ffaire floures vnder foote,

I heard two men

Sauour to myn herte sank: 4
I sawe two buyrnes on a bank.

disputing about meed and thanks.

To here talkyng I tok hede.
That on p*r*eysede moche thank,
That other held al with mede. 8

(2)

One of them was poorly clad,

¶ That on, a trauaylyng man had ben,
He was but in mene array;

the other richly.

That other clothed in gawdy gren,
Blasande briȝt, embrowdid gay. 12

"Loo, felow, chese y may
To ryde on palfray or on stede.
Shewe forth moche thonk, y the pray;
Loo, here y shewe sumwhat of mede." 16

"Show forth thanks, I'll show meed."

(3)

¶ 'Syre, y see thou hast richesse;
How thou hit get, whiche is thy fame,
In corage *and* prowesse,
After thy dede resceyue thy name, 20
Other in worshipe, or in shame.
Men wol the deme after thy dede,
Thy fer trauayle, or cochour at hame.
How serued thou to haue that mede?' 24

'Men will honour or blame you according as you have got your riches

by valour or by cowardice.

How do you get meed?'

(4)

¶ "I plese my lord at bed *and* bord,
Þouȝ y do but strype a stre,
And florische fayre my lordis word,
And fede hem forth with nay *and* ȝee. 28
Whan t*ra*uaylyng men fare euele on see,
In fight, in p*re*son, in storme *and* drede,
With moche thonk than mery ȝe be,
And y wole make me mery with mede." 32

"I please my lord at home, though with trifles only."

(5)

¶ 'fflateryng is the fendis scoles.
Ȝoure awen werkys p*re*ueth ȝow nys.
Ȝe skorne lordes, and make hem ȝoure foles,
To playe *and* lawhe at ȝoure delys. 36
Do for a lord; and he be wys,
Trewe trauayle shal not lese his dede.
To v*er*tuous lord al worship lys.
The trewe seruant is worthy hys mede.' 40

'By your flattery, you make your lords your fools.

Wise men reward faithful servants.'

(6)

¶ "Say, felowe, what doth the greue
My glosyng, flateryng, play, *and* daunce?
Shulde my sou*er*ayn aske the leue,
Whom hym list to auaunce? 44

"You get your living with spear and lance, I'll get mine by flattery.
[1 leaf 100]

Thou getest the thonke with spere *and* launce,
Ther-with [1]thou might the clothe *and* fede;
I gloser wil stonde to my chaunce,
And mayntene my men al with mede. 48

(7)

By my flattering I get riches, while warriors suffer distress.

¶ "My flateryng, glosyng, not me harmes.
I gete loue, *and* moche richesse,
When wel-faryng men of armes
In fight, in presoun, and distresse. 52

In your old age you may live on thanks,

When thou art old *and* feble, y gesse,
Who wole the fynde fode or wede?
Lete moche thonk than thy mete dresse,

I'll make merry with meed."

And y wole make me mery with mede." 56

(8)

'A glozer is like a weather-cock.

¶ 'I likne a gloser, in eche weder
To folwe the wynd, as doth the fane.
ȝe begeten hony togedere;
To stroyȝe that cometh the drane. 60

He and the lean faitour waste, like drones, what others have gathered.

Me thenkeþ þere wit is wane
To stroiȝe the hony, and foule hit shede;
Gloser hath brought faytour lane
To halle *and* chambre, to lordes, for mede. 64

(9)

Your meaning is worse than your words.

¶ 'Thy wikked speche come fro ferre.
Euel thou spekest, worse dost mene.

You like war

Thou woldest euere more were werre,
(ffor profyt *and* pilage thou myght glene,) 68
Cristen blod destroyed clene,
And townes brent on a glede.
Thy conscience is ful lene;

for your own profit's sake.

Thou noldest not come ther but for mede. 72

(10)

Wicked men always are cowards;

¶ 'In wikked lyuer no good counsayle,
Is coward of kynde nyȝt *and* day.

good ones, valiant warriors.

Good lyuere dar fende *and* assayle,
And hardy in dede brouȝt to bay. 76

I wolde thou were brouȝt to assay
At nede a wys counseil to rede.
Were thou as hardy as thou art gay,
ȝe were wel worthy to haue good mede. 80

(11)

¶ 'Thenketh the not it doth the good,
Whan thou out of thy bed dost swerue?
ȝe clothe ȝow, *and* do on ȝoure hod,
At tyme of day thy mete dost kerue. 84
Why dost thou thy seluen serue?
I trowe thou do it for gret nede;
ffor hunger *and* cold elles myghtest thou sterue.
This preueth thou seruest al for mede.' 88 You do everything for meed.'

III. Treuth, reste, and pes. [Early in 1401]

[*Digby* 102, *leaf* 100.]

[21 stanzas of 8, *abab*, *bcbc*.]

(1)

FOr drede ofte my lippes y steke,
ffor false reportours, that trouhte mys-famed. Truth is often concealed by false reports,
ȝut Charitee chargeth me to speke.
þouȝ trouþe be dred, he nys not ashamed. 4
Trouþe sechep non hernes ther los is lamed; but it always appears again.
Trouþe is worschiped at euery des.
In that kyngdom ther trouþe is blamed,
God sendes vengeaunce to make trouþe haue pes. 8

(2)

¶ Trouþe is messager to ryȝt, Do everybody justice;
And ryȝt is counseille to Iustice;
Iustice in goddis stede is dyȝt.
Do euene lawe [1]to fooH *and* wyse. 12 [1 leaf 100 *b*]
Set mesure in euene assise,
The riȝte weye as lawe ges.
And lawe be kept, folk nyl not ryse. keep the laws.
That kyngdom shal haue reste *and* pes. 16

(3)

A king should not believe tale-bearers, but hear both parties, and punish calumniators.

¶ ȝif suche a tale-tellere were,
To a kyng apayre a mannys name,
The kyng shulde boþe partyes here,
And punysche þe fals for defame. 20
Þan fals men wolde ases for blame;
ffor falshed, body *and* soule it sles.
ffalshed endes ay in shame;
And trouþe, in worschipe *and* in pes. 24

(4)

If the laws are violated, the commoners rise

¶ Whanne lawe is put fro riȝt assise,
And domes man made by mede,
ffor fawte of lawe ȝif comouns rise,
Þan is a kyngdom most in drede. 28

and waste the realm.

ffor whanne vengeaunce a comouns lede,
Þei do gret harm er þey asses.
There no man oþer doþ mysbede,
That kyngdom shal haue reste *and* pes. 32

(5)

They go to fight the lords.

¶ Whan craft riseþ aȝens craft,
In burgh̄, toun, or citee,
Þey go to lordes whan lawe is laft,
Whoche party may strenger be. 36

But wise men provide against such revolts.

But wyse men þe sonere se
By witles wille þey gedre pres,
Or lordis medle in foly degre,
Let lawe haue cours in reste *and* pes. 40

(6)

¶ ȝit here is þe þridde distaunce
Bryngeþ a kyngdom in moche noyȝe:
Ofte chaunge of gouernaunce

Frequent change of government is also a damage for a kingdom.

Of aH degre, lowe *and* hyȝe. 44
A kyng may not al aspie.
Summe telle hym soþ, summe telle hym les.
Þe whete fro þe chaf ȝe tryȝe,
So mowe ȝe leue in reste *and* pes. 48

(7)

¶ I speke not in specyale
Of oo kyngdom the lawe to telle;
I speke hool in gen*e*rale
In eche kyngdom the lawe to telle. 52
Also is writen in þe gospelle
A word þat god hym-seluen ches:
Raþ*e*re þan fiȝte, a man go selle
On of his cloþes, *and* biȝe hym pes. 56

God says, "Rather than fight sell your clothes to buy peace."

(8)

¶ A worþi knyȝt wol worchip wynne;
He wil not ȝelde hym þouȝ me þret,
But raþ*e*re as Malice doþ begynne,
Quenche hit at þe firste het. 60
ffor, and ȝe lete it growe gret,
Hit brenneþ breme as fyr*e* in gres.
Laweles nouellerye loke ȝe lete,
So mowe ȝe lyue in reste *and* pes. 64

A worthy man will stifle malice in its birth.

(9)

¶ Old speche is spoken ȝor*e*:
What is a kyngdom tresory?
Bestayle, corn stuffed in stor*e*,
Riche comou*n*s, *and* wyse clergy; 68
Marchaundes, squyers, chiualry
That wol be redy at a res,
And cheualrous kyng in wittes hyȝe,
To lede in wer*e*, and gou*e*rne in pes. 72

There is an old saying:

Rich commoners, a wise clergy, valiant knights, and a wise and chivalrous king form the treasury of a state.

(10)

¶ Among philosofres wyse,
In her*e* bokes, men writen fynde
þat synne is cause of cowardyse;
Wel lyuyng man, hardy of kynde; 76
Wikked lyu*e*re, graceles blynde;
He dredeþ deþ, þe laste mes.
þe good lyu*e*re haþ god in mynde;
þat mannys counseil makeþ pes. 80

According to philosophers, good men are brave, [leaf 101] wicked ones cowards.

(11)

A good king will be led by wise counsellors.

¶ What kyng that wol haue good name,
He wol be lad by wys counsayle
þat loue worschip, *and* dreden shame,
And boldely dar fende *and* assayle. 84
þe*re* wit is, corage may not fayle,
ffor wysdom neu*ere* worschip les.
Corage in querell doþ batayle,
And ende of batayle bygynneþ pes. 88

(12)

Want of wit makes long counsel.

¶ Defaute of wit makeþ long counsayle;
ffor witteles wordes in ydel spoken,
þe more cost, þe lesse auayle;
ffor fawte of wyt, purpos broken. 92
In euyl soule no grace is stoken,
[nota] ffor wikked soule is graceles.
Good men's counsel makes peace. In good lyu*ere* goddis wille is loken,
þat mannys counsell makeþ pes. 96

(13)

The public welfare will show whether a parliament is wise. The commons make the kingdom.

¶ To wete ȝif p*ar*lement be wys,
þe comou*n* p*r*ofit wel it preues.
A kyngdom in comou*n*s lys,
Alle profytes, *and* alle myscheues. 100
Lordis wet neu*ere* what comou*n*s greues
Til her*e* rentis bigynne to ses.
þe*re* lordis ev*e*, pore comons releues,
And mayntene hem in werr*e* *and* pes. 104

(14)

Make God your friend,

¶ Make god ȝour*e* ful frend;
Do þe comaundement þ*a*t he bede.
þouȝ all þe world aȝen ȝow wend,
Be god ȝour*e* frend, ȝe thar not drede: 108
then you need not fear your enemies,
ffor þe*re* as god his frendis lede,
He saueþ hem boþe on lond *and* sees.
Who so fiȝteþ, god doþ þe dede,
for he gives victory. ffor god is victorie *and* pes. 112

(15)

¶ What kyngdom werreþ hym-self wiþ-ynne,
Distroyeþ hym-self, and no mo.
Wiþ-oute here enemys bygynne
On eche a syde assayle hem so. 116
Þe comou*n*s, þey wil robbe *and* slo,
Make fyere, and kyndel stres.
Whan ryches *and* manhode is wastede *and* go,
Þan drede dryueþ to trete pes. 120

Civil wars destroy a kingdom.

The enemies will waste it and kill the commons.

(16)

¶ The world is like a fals le*m*man,
ffayre semblaunt, *and* moche gyle.
Wiþouten heire dyeþ no man:
God is chief lord of toun *and* pyle. 124
God makeþ mony heire in a whyle,
ffor god ressayueþ eche reles;
God kan breke hegge *and* style,
And make an hey wey to pes. 128

God is the chief lord of everything.

(17)

¶ God made lordis gouernoures
To gou*er*ne puple in vnyte.
Þe puple, ne ryches, nys not ȝoures:
Al is goddis, *and* so be ȝe. 132
Eche day ȝe may ȝoure myrro*ur* se.
Eche man after o*þer* deses;
Ȝoure auncetres arn gon, after shal ȝe,
To endeles werre, or endeless pes. 136

Lords are only to govern the people.

God is the liege-lord of all.

(18)

¶ Eche kyng is sworn to gou*er*naunce
To gou*er*ne goddis puple in riȝt.
Eche kyng bereþ swerd [1] of goddis vengeaunce
To felle goddis foon in fiȝt. 140
And so doþ euerons honest knyȝt
That bereþ þe ordre as it wes;
The plough, þe chirche, to mayntene ryȝt,
Are goddis champyons, to kepe þe pes. 144

Every king is sworn to govern the people justly, [1 leaf 101 *b*] and to fight the enemies of God; and so is every honest knight.

(19)

The world is like a cherry fair.

¶ The world is like a chery fayre,
Ofte chaungeþ alle his þynges.
Riche, pore, foul, *and* fayre,
Popes, p*r*elates *and* lordynges, 148

All men are mortal.

Alle ar*e* dedly, and so ben kynges;
Or deþ lede ȝow in his les,

Settle your affairs before death surprise you.

Arraye by tyme ȝour*e* rekenynges,
And trete wiþ god to gete ȝow pes. 152

(20)

¶ What bryngeþ a kyngdom al aboue?

Wise counsel and good government make a kingdom thrive.

Wys counseil, and good gou*er*naunce;
Eche lord wil other loue,
And rule wel labo*ur*rers sustynaunce. 156
God makeþ for his frendis no destaunce,
ffor god kan skatr*e* þe grete pres.

God helps his friends.

God for his frendis maþ ordynaunce,
And gou*er*neþ hem in werr*e* *and* pes. 160

(21)

¶ Good lyf is cause of good name;
Good name is worthi to haue reu*er*aunce.
[. . . . . .]
Synne is cause of greuaunce. 164

Every kingdom is in God's hand.

Eche kyngdom hongeþ in goddis balaunce;
Wiþ hym þ*at* holdeþ, wiþ hym þ*at* fles.
ȝe haue fre wille; chese ȝoure chaunce,
To haue wiþ god, werr*e* or pes. 168

IV. Lerne say wele, say litel, or say noȝt.

[*Digby* 102, *leaf* 101, *back.*]

[31 stanzas of 8, *abab, bcbc.*]

(1)

As þe see doþ ebbe *and* flowe,
So fareþ þe world hyder *and* þedere.

Who strives only for worldly goods,

Aȝen þe wynd they sayle *and* rowe
To gadre worldys gooddis to-gedere. 4

At þe last it goþ, y wot not whyder,
As ende of web out of slay.
And hem-self stoden so slydere,
How it is wiþ hym, y kan not say. 8 stands on a slippery ground.

(2)

¶ Sum man dar not be þef for drede;
His trouþe is vice, *and* no ver*tue*.
In heuene he nys not worþi mede,
þat cloþes trouþe in falsed hewe. 12
Maugre his teeþ he is trewe;
Stoken in p*resoun* as best fro stray,
Here wikked wille groweþ newe;
þey thenke more þan þey say. 16

Some people dare not show their wickedness openly from fear; but their ill-will always betrays them.

(3)

¶ Men may not staunche a comou*n* noys,
Noþ*er* for loue ne for awe.
After men lyue is comou*n* voys,
In wrongwys dede, or ryȝt lawe. 20
Who doþ hem pyne, who doþ hem pawe,
Eche on telle oþ*er*, child *and* may.
Tho that to ver*tues* drawe,
Hem thar not recche what [men] say. 24

Everybody is judged by the common voice according to his conduct.

(4)

¶ Tak fro þi foo, and ȝeue þi frende;
Tak not fro thy frend, to ȝeue þi foo:
þy frend wole holde þe vnhende;
þow haddest on enemy, þan hast þou[1] two. 28
Man, be war er þou do so;
To greue the he wol assay; [leaf 102]
When þyn enemys wexen mo,
Litil worchipe of þe say. 32

Don't assist your enemies, but help your friends.

(5)

¶ Oo prouerbe loke ȝe preue,
ȝe þat wole to resoun bende:
Look what neyȝebore most may greue;
By al way make hym þi frende. 36

Make your neighbours your friend,

[1] MS. þu. As the MS. has "thou," 4/116, 8/46, above, I print þu 'þou.' In my first-edited text of some Saints' Lives (Philolog. Soc. 1862) I printed ic as the Northern 'ic' instead of the Southern 'ich' as I ought to have done. Dr. R. Morris told me of the mistake.—F. J. F.

and your enemies will flee from you.

Þan wole þyn enemys fro þe wende,
Here owen þouȝt wol hem afflay.
Be out of daunger of the fende,
And recche neuere what men say. 40

(6)

Many people betray their own faults by finding themselves hit by a general blame of vices.

¶ To synge or preche generale,
Werkys of vices for to blame,
Summe tak to hem speciale,
And say, "felow, þou dost vs blame." 44
Þere he accuseþ his owen name;
AH þat hym se, knowe it may,
He can not hele his owen shame;
And so, aH folk wole say. 48

(7)

¶ Ȝif men speke of goddis wille,
To preyse werkys of vertue,
A good man wole holde hym stille,
And lete as he hem neuere knewe, 52

Vainglorious people are belied by their own works.

And noþer chaunge hyde ne hewe;
ffor vaynglory wolde hem betray.
Who is fals, *and* who is trewe,
After þey lyue, aH folk wole say. 56

(8)

¶ Thouȝ a man holynes preche,
He sheteþ noȝt, but bent his bowe;
But he lyue as he teche,
He nys not trusty for to trowe; 60

Everybody will reap as he sows.

ffor suche seed he doþ sowe
In stones, in thornes, *and* in clay,
The same he schal repe *and* mowe;
So he is worthy, folk wole say. 64

(9)

¶ A lord of hym-self haþ no wyt,
He knoweþ wele, but no wo;
Of pore men he mot haue hit,
Knowelechyng of frend *and* fo. 68

He is wys, that can do so,
  And wel twynnen hem o tway.
In sykernes may he go,
  And recche neu*e*re what men say. 72

He is wise, who knows his friends from his enemies.

(10)

¶ Gloseres maken mony lesynges—
  Al to sone men hem leue[1]—
Boþe to lordys and to kynges,
  þat boþe p*ar*tye ofte greue.[2] 76
Wolde lordis seche repreue,
  Glosers shuld not go so gay,
Ne not so hardy for to meue
  Suche wordes as they say. 80

Glozers tell lies to lords and kings.

(11)

¶ Thouȝ p*re*stes p*re*chyng hem avyse,
  Or mynstrallis synge in song now,
A glosere wole a lord askuse:
  Sire, þey synge or p*re*che of gow. 84
þe lord vnderstondes not how
  þe fals[e] glosere hym bitray;
Wolde he make þo wordis avowe,
  He wolde auyse hym eft to say. 88

Lords ought to listen to the warnings of minstrels and priests, and make glozers answer for their words.

(12)

¶ Many can stomble at a stre;
  þey nyl not snapere at a style,
And graunte p*ur*pos nay *and* ȝee,
  þouȝ his þouȝt be þens a myle. 92
Whan falsed lawheþ, he forgeþ gyle;
  Half in malice is his play.
Wiþ wysdom who so voydeþ that wyle,
  He is [1]wys, aH folk wole say. 96

Mind the tricks of flatterers.
[1 leaf 102 *b*]

(13)

¶ Thouȝ men in erþe trouþe hyde,
  On halle roof he wole be sayn.
In botme of see he nyl not byde,
  But shewe in market, on the playn. 100

Truth can never be hid,

[1] MS. leues [2] MS. greues

And þouȝ trouþe a while be slayn,
And doluen depe vnder clay,
ȝut he wole ryse to lyue agayn,
And al the sothe he wole say. 104

it always appears again.

(14)

Many men don't follow reason, but their fleshly will.

¶ Many callen conscience fleschly willis,
And nelen non o*þere* counseil craue.
But soule of reson is gostly skillis,
þat conscience shal hem deme, or saue. 108
ffleschely wille is fendes knaue,
Out of reson, out of stray.
As they disserue, þey shal haue,
ffor so doþ þe gospel say. 112

(15)

Falsehood would bind the tongue of Truth. But God sends Vengeance to her help.

¶ ffalshed wolde trouþes tunge teyȝe
ffor trewe wordis þ*a*t he haþ spoken;
God biddeþ vengeaunce hiȝe,
And helpe trouþe be wel wroken. 116
ffor trouþe lippes ar faste stoken,
And false mede haþ þe kay.
Whan vengeaunce haþ look broken,
þan trouþe shal al þe soþ say. 120

(16)

Now-a-days holidays are turned to gluttony;

¶ Sumtyme men halwed the holyday;
Now holiday is turned to glotonye.
Sumtyme men vsed honest play;
And now it is turned to vilonye; 124
And p*a*ramour is turned to lecherye,—
Sumtyme was loue of good fay,—
And shameles haunted so comou*n*ly,
Vnneþe þey recche what men say. 128

honesty, to villany; love, to lechery.

(17)

Some men sow their seed on stones; others, among thorns.

¶ Su*m*me men sowe here seed in skornes,
Ofte on o*þere* mennys londes;
Su*m*me on stones, su*m*me on thornes,
Su*m*me on hiȝe way, su*m*me on sondes. 132

He þat wel vnderstondes,
  Amende while he mende may, — Amend while you may.
Make hym clene, *and* wasche his hondes,
  And recche neu*e*re what men say. 136

(18)

¶ Thouȝ holy chirche shulde fawtes mende,
  Su*m*me put hem of for mede; — Some people get rid of their sins for meed,
And su*m*me wiþ maystriȝe hem defende,
  That holy chirche stant of hem drede. 140 — others even defend them,
Þo þat recchelesly sowe here sede,
  Here lond of ve*r*tues ligge ful lay.
Þe holy chirche þe corn shuld wede;
  ffor cowardis, þey dar not say. 144 — and the church, from cowardice, does not intervene.

(19)

¶ Gloseres that wiþ lordis bene,
  Þey thryue faste þouȝ þey come late, — Glozers make a lord believe that he is liked by his enemies,
ffor þey wole a lord to wene
  Þat he is byloued ther men hym hate, 148 — and disliked by his friends,
And wiþ his frendis make debate,
  Of pore puple pyke here pray.
Of aH degre, of eche astate,
  After þey lyue, aH folk wole say. 152 — and persuade him to deprive poor people of their property.

(20)

¶ ffro goddis syȝt, who may stele
  Word or werk, þe lest þouȝt? — Nobody can conceal his intentions;
Þe comou*n* voys nyl not hele,
  But loue, or hate, as werk is wrouȝt; 156 — the public voice will [leaf 103] praise, or condemn him, according to his works.
ffor soþnes neu*e*re hernes souȝt.
  Who secheþ wel, he may assay.
The good[e] lyuere neu*e*re rouȝt
  Of his werkis what men say. 160

(21)

¶ Of aH degre, of eche astate,
  After desert þe name haþ prys.
Þat lord his owen worship doþ hate,
  Þat ȝeueþ anoþ*er* his offys— 164 — A lord spoils his own good name if he gets his work done by another.

ffor in astate grace lys—
And wilfully wast it a-way.
Who is fool, who is wys,
After þey lyue, alle folk wole say. 168

(22)

Give nothing to glozers though they crave,

¶ A glosere is gredy ay to craue.
ȝeue hym no thyng, þouȝ he bede.
A lord þat wole his worschip saue,
Lerne not at a glosere to don his dede. 172

but help poor men who pray for you.

ȝeue to vertuous men þat haue nede,
þat to god wole for þe pray:
þe pore mannys erande, god doþ spede.
God wil not here what glosere wole say. 176

(23)

Nota.

¶ Alle þe þouȝtes ben but wast
Wiþoute contemplaciou*n*.
ffro heritage of heuene is born o hast
Shrifte wiþoute contriciou*n*. 180

Works without discretion don't please God, nor do prayers without devotion.

And werkys wiþoute discreciou*n*,
þat ȝifte pleseþ not god to pay,
Ne p*re*yer wiþoute deuociou*n*:
God nyl not here what þey say. 184

(24)

Formerly, if a lord gained military glory, he would refuse the flatteries of glozers.

¶ Sum-tyme, and a worschip felle
To a lord, in batayle, by goddis grace,
ȝif a glosere wolde telle
Among folk, byfore his face, 188
þe lord wolde bidde hym voyde þe place.
þou corayest ffauel, and stelest his hay.
Of alle degre, of eche astate,
After þey lyue, alle folk wole say. 192

(25)

A general may win to-day,

¶ A cheuenteyn may fyȝte o day,
þe victorye wiþ hym stande;

and lose to-morrow for his sins.

ffor synne god mon tak it away,
And put his swerd in enemys hande. 196

Vertues make free, vices make bonde.
To-day is quyk, to-morwe is fay.
þat knew hym-self, he wolde wonde
Any good of him self wolde say. 200

(26)

¶ What a glosere here or see,
þouȝ it shulde to shame falle,
He knoweþ in chambre preuytee,
Telleþ his felow in þe halle; 204
And felow to felow, tyl þey knowe alle,
ffro toun to toun, in alle contray.
The glosere þe comoun voyce hit calle,
ffor non shulde knowe who first dede say. 208

Glozers divulge their lords' secrets all over the country.

(27)

¶ A good man doþ a lord gret ese,
þat is a trewe officere,
þat wel can serue a lord to plese,
Passe not þe boundes of his powere. 212
In preuyte vnwetand he may come nere.
Be handles, *and* stele no þyng away;
Be blynd of eyȝe, *and* deef of here;
Be dombe of mouth, and no þyng say. 216

A true officer does not pass beyond the bounds of his power.

(28)

¶ I wolde suche a statute were,
And þer-vpon set a payne,
What soget [1] wolde make his souereyn swere
þat he tolde in counseil layne. 220
Oft glosere makeþ lordis fayne,
Passe þe boundes of here play.
Al þat trouþe haþ herd *and* sayne,
Alle tymes nys not soþ to say. 224

There should be a statute against such people as make their lord fail of his word.
[1 leaf 103 *b*]

(29)

¶ When al þe world is þurgh souȝt,
In his best tyme is worst to trest.
þis world is a fayre nouȝt,
A fals lemman, þat chaunge lest; 228

The world is fickle and not to be trusted.

Your end is vain regret.

His last ende is had-y-wist,
When deþ haþ þy lyues kay.
"Litel while he mon be myst,"
So þe executo*urs* wol say. 232

(30)

While your executors reckon your riches and make merry, the devils count your sins, and lead you to eternal pains.

¶ They rekene his richesse what it amou*n*tes,
Ete *and* drynke, synge 'hay ȝol hayl,'
þe while þe fendis his synnes countes,
And bryng to hym þe countertayl; 236
Wiþ hard paynes hym assaile.
Wiþ berkande fendis brouȝt to bay,
What helpeþ his riches or wys counsaile?
Hym self his owen tale shal say. 240

(31)

¶ God made oo lawe for eche astate,
Riche *and* pore in al degre:
Do no wrong ne [no] debate,
But as þou wolde men dede by þe. 244
ffor god hym self, þis wrot he,
Betok to Moyses in his lay.
Be goddis childre in charyte,
As god doþ in the gospeH say. 248

Do as you would be done by.

V. Wyt & Wille.

[*Digby* 102, *leaf* 103, *back.*]

[9 stanzas of 8, *abab*, *bcbc.*]

(1)

Beware of bad counsel,

Man, be war of wikkid counsaile,
He wol the lede in wayes slidre;

it fails you at need.

In day of batayle he wol þe faile,
And make þi goode men to shidre. 4
Riȝt as hay, þey mon widre;
As blades of gres, his seed doþ spille.
Gostly blynd goþ, and not neuere whidre,
þat leueþ wit, and worchiþ by wille. 8

(2)

¶ Who so wist, what tresoure
He haþ þat worcheþ by wit;
þe fader of heuene is gouernoure,
þe holigost, þe sone wiþ hit, 12
In oo godhede alle þre are knyt,
Non departe fro oþer nylle;
In eche mannys herte, alle þre þey syt,
þat makeþ wit lord aboue his wille. 16

Who works with wisdom, harbours God within him.

(3)

¶ Who so wyste what wille harmes,
þat willefully fro wyt wendes;
ffro þe fader of heuene his soule he charmes,
ffro grace of þe holygost hym blendes, 20
ffro angels pere, soget to fendes,
þat nyl not mende, but ay don ylle.
Gostely *and* bodily hym self he shendes,
þat leueþ wyt, *and* worcheþ by wille. 24

Who follows his will, spoils himself.

(4)

¶ In kyngdom, what makeþ debate,
Riche *and* pore both anoyȝed?
ȝong counseil, *and* preuey hate,
And syngulere profit ys aspiȝed, 28
Hiȝe *and* lowe men abyȝed;
Echon wayte oþer for to kille.
þat kyngdom mot nede be striȝed,
That leueþ wit, *and* worcheþ by wille. 32

Bad counsel, secret hate, and private interest

destroy a kingdom.

(5)

¶ That leueþ trouþe, and falshed vse,
And [1]lyue not after goddis sawe,
Suche folk god doþ despuse,
Rebell *and* ryse aȝen his lawe. 36
þo puple that stondes of god non awe,
But robbe *and* reue, coffres to fylle:
þe swerd of vengeaunce on hem is drawe,
þat leueþ wit, *and* worcheþ by wille. 40

Who uses falsehood,
[1 leaf 104]

brings the anger of God upon him.

(6)

¶ That ouer puple han gou*er*naunce,
Loke how goddis lawe ȝe vse;
Whom ȝe refuse, and whiche auaunce,
ffor goddis loue, or ȝoure owen se*r*uyce, 44
Whiche is þe charge ȝow auyse.
Let eche man serue his charge in skylle,
And ȝoure werkis preue ȝow wyse.
Let wit be lord aboue thy wylle. 48

Look whom you advance, and whom you refuse.

(7)

¶ Be not to crowele in þy wele,
þou nost how sone þou myȝt haue lesse.
Be not to sykere of þyne hele,
þou not how sone falle in sykenesse. 52
Deþ claymeþ eche man for hesse,
And sodeyn, deþ no dayes selle.
Siþ no man is in sykernesse,
Be redy eu*er*e at goddis wille. 56

Be not too proud in your happiness;

death may suddenly surprise you.

(8)

¶ And on þy strengþe be not to bold,
Ne skorne no poře, ne feble of elde.
ffor lyue longe ȝe mon be old,
In feblenes to hoke *and* helde, 60
In cowardys ȝoure corage kelde.
But ȝe had help, ȝe shuld spille.
Ȝe þat heuene blisse wole welde,
Let wit be lord aboue ȝoure wille. 64

Don't scorn poor and old people: you may yourself grow old and feeble.

(9)

¶ God haþ lent ȝow discrecioun
Boþe of wele *and* of woo,
Werkis of deuocioun,
Vyces, ve*r*tues, frend, *and* foo. 68
Siþ ȝe can part hem wel o two,
Let vyces on ȝow brynge no bille.
Þe weye of grace, and ȝe wol go,
Let wyt be lord aboue ȝòure wille. 72

God has given you discretion of good and evil; practise virtue,

and let wisdom rule over your will.

VI. To lyf[1] bodyly, is perylous.

[*Digby* 102, *leaf* 104.]

[9 stanzas of 8, *abab*, *bcbc*.]

(1)

Lerne bodyly to lyue.
  þy seruaunt, non hyre þou pay. — Give nobody his due,
Pore ne riche, no ȝiftes ȝeue,
  But take *and* gedre al þat þou may; — 4 but take from everybody.
  þouȝ it come wiþ wrong, say not nay,
    But falsely loke þou swere and liȝe.
  þe pore man is the riches pray.
    Lerne þus to lyue bodilye. — 8

(2)

¶ There market beteres gadere in þrong,
  Loke þat company þou lede.
Stalworþly mayntene wrong; — Maintain wrong,
  So may þou wynne moche mede. — 12
  To reue fro pore take non hede. — rob the poor,
    Do as þou þouȝt neuere to dye.
  Say noþer pater noster ne crede. — never say a prayer.
    Lyue þou in ese bodyly. — 16

(3)

¶ Rechelesly þe gouerne, — Stroll about, day and night, in the taverns,
  Day *and* nyȝt; walke late
At cokes hostry *and* tauerne.
  þouȝ þat no man oþere hate, — 20 and set people against one another.
  Go not er þou make debate.
    To lewed, lettred, *and* clergye,
  Do no reuerence to non astate:
    þan men wole drede þe bodylye. — 24

(4)

¶ Thé þat þe good wolde teche, — Despise those who teach you good,
  Rebuke hem, and foule despise;
Byd hem go to þe chirche *and* preche.
  ffolwe [2]fooles, *and* fle fro wyse. — 28 follow fools' counsels;

[1] read 'lyue,' *vb.*

[2] leaf 104 *b*]

never pass a just sentence.

ȝeue no doom in riȝt assyse.
ffle fro trouþe *and* þou hym spye.
Loke þou be proudest in alle gyse:
þan men wole p*r*eyse þe bodylye. 32

(5)

Be sorry at the happiness of others, and pleased at their misfortune.

¶ Loke þou haue sorwe sad
Whan þou seest folk haue welfare;
Loke þou be mery *and* glad
Whan þou wost folk haue sorwe *and* care. 36

Do nobody a benefit.

ffede non hungry, ne cloþe no bar*e*;
Lete herberweles þ*er*out ly;
Visite no syke, *and* p*r*isoners spar*e*.
Loue þy seluen þus bodyly. 40

(6)

Calumniate your faithful servant,

¶ ȝif þy man be a good seru*au*nt
þ*at* þe were loþ to for-go,
Stele þyn owen good fro his hand,
Ber*e* on hym he stal it so. 44

and cause him to be imprisoned.

Bryng hym in p*r*esou*n* tho,
Longe ther*e* for to lye,
Til he be fayn, for sorwe *and* wo,
To swer*e* to s*er*ue þe bodylye. 48

(7)

Get a maid with a child,

¶ And ȝif þou haue a damysele
þat s*er*ueþ þe wel, of trewe lynage,
ffonde to make her*e* wombe to swelle,

don't marry her,

Make no fors of no maryage. 52
And ȝif she grucche wiþ þe to rage,
And alway fro the wole wrye,

but beat her.

Bete her*e*, and ȝeue her*e* non oþ*er* wage,
And lyue in lustes bodylye. 56

(8)

Thus you will get shame.

¶ Thus make þe byknowe.
After þy dede, resceyue thy name.
So shal þyn horn oft[e] blowe,
And hunte after his owen shame. 60

ȝe, þouȝ þou be of feble fame,
Bere good visage, þy nouȝt aspye,
Make þerof but iape *and* game
In fleschly lustis bodylye. 64

(9)

¶ At masse, at matyns, rule ȝow so :
Leue dewe deuociou*n* ȝow byhynde.
Speke no good of frend ne foo, Speak good of nobody,
Lete non skorneles fro ȝow wende ; 68
Loke no man be thy frende ;
Lete no man thryue, but do hem nye ; do harm to every man ;
Kepe hem pore, and to þe bende :
þen wole þey drede þe bodylye. 72 then all will dread you.

VII. Man, know thy self, and lerne to dye.

[*Digby* 102, *leaf* 104, *back.*]

[15 stanzas of 8, *abab, bcbc.*]

(1)

Mannys soule is sotyl *and* queynt, Man's soul is noble and immortal ;
Shal neu*e*re ende þouȝ he dede gynne.
The flesch is fals[e], frele, *and* feynt, his body, mean and mortal.
þe world alone wolde wynne ; 4
Is wormes mete, *and* sek of synne ;
He nys neu*e*re filt of glotonye ;
His cloþyng is a dedly skynne.
Man, knowe þy self, and lerne to dye ! 8

(2)

¶ Lerne to dye, *and* go to skole, Learn to die wisely,
Siþ þou fro deþ may not fle.
Lete not þy werkys p*r*eue þe fool. nor let your works prove you a fool.
Whan deþ wole assaile þe, 12
Sende warnestor to þy soule to be ;
þy vices fro þy v*er*tues triȝe.
ȝe sette ȝoure soule in kynges gre,
þat lerneþ wisely for to diȝe. 16

(3)

All men must die;

¶ Eche man in certayn is to dye,
At domesday stonde in drede.
Þere al þe worldis tresorye
May not bye [1]thy lyf for mede, 20
No wys counseil þat dede þe lede,
Ne glosere wiþ his flaterye;
Non may helpe oþer at nede:
ffor thy, man, wysely lerne to dye. 24

[1 leaf 105] neither meed nor wise counsel nor flattery can buy your life.

(4)

[nota] Don't hoard up treasures, for they are useless after death.

¶ What may thy richesse þe auayle
Whan þou art to deþe dryue?
Thy wynd is layd, þou mayst not sayle,
Þouȝ þou lete out bonet *and* ryue. 28
Loke to vertues þou þe ȝyue
Er tombe be held to þe liȝe;
ffor he þat gostly wel doþ lyue,
He lerneþ wysely for to diȝe. 32

Practise virtue.

(5)

¶ Two skilles y wole telle
Why eche man shuld repreue oþeres synne:
And he wyst hym self shuld go to helle,
Counseyle no mo to come þer-ynne: 36
Þe mo brondes, þe hattere brynne,
Incresyng of his maladye;
Here nys no charite, ȝut shal he wynne
To lasse his pyne after he dye. 40

Detain others from sin; for if wicked people go with you to hell, they increase the heat;

(6)

¶ And ȝif he wiste to heuene to go,
His soule be saued in sikirnes,
He shulde counseile all folk do so,
Saue here soules, and do not mys; 44
Nouȝt for here profyt, but al for his,
His owen ioye for to hyȝe;
Þe mo soules, þe more blis.
Þenk here-on, *and* lerne to dyȝe. 48

if holy men go with you to heaven, they increase your joy.

(7)

¶ Thy wikked werkis in þy ȝowthe,
Seke hem wel tyH þou hem fynde,
And al þy tyme riȝt til nowþe;
Loke þat fardel þou vnbynde, 52 Confess
And shewe it wel wiþ shrift wynde;
No fende spot vppon the spyȝe;
And haue repentaunce in mynde. and repent al your sins.
On þis man*er*e lerne to dyȝe. 56

(8)

¶ While man doþ synne in werkis wylde, As long as a man is in sin, his soul is dead.
Al þat tyme he nys but ded;
He nys not counted as fool ne childe,
But as a man can good *and* qued. 60
ffor his soule he telyeþ no bred;
Here landis of ver*t*ue laye don lyȝe.
Do comaundementis þ*a*t god bed,
þan lernest þou wysely to dyȝe. 64

(9)

¶ Pore, nedy, *and* gredy, þ*a*t not ne haue, Give alms to the poor though they don't crave;
In goddis name ȝeue þ*a*t asken ouȝt.
Pore, nedy, *and* not gredy, þ*a*t noȝt ne craue,
ȝeue hem þouȝ þey ne aske nouȝt. 68
And nedeles gredy þyn almes souȝt, but bestow nothing on undeserving people.
ȝeue hem no þyng þouȝ þey crye:
þ*er*e nys no nede, ȝifte haþ no mede.
Suche almesdede mon neu*er*e dye. 72

(10)

¶ What argument may beter preue
Why men ben bent to don o mys?
Not but defaute of byleue. Disbelief is the cause of sin.
I trowe þey wene no god þ*er* nys, 76
Ne helle pyne ne heuene blys,
Paradis ne purgatorie,
Or elles, a-noþ*er* heresy þ*er*e is,
As a best wiþoute soule to die. 80

(11)

Man has nothing of his own;

¶ Man, of his owen, nouȝten haue;
Al is goddis, and he it lent.

God will call him to account for everything.

þerof god wole rekenyng craue,
How þou it wan, held, *and* spent; 84
Þy leste þouȝt, and what it ment;
[1 leaf 105 *b*] Trouþe, [1]*and* lesyng þou dede liȝe;
And ȝet þy soule is goddis rent:
So quyte þat wel, lerne to diȝe. 88

(12)

Cry mercy that your almsdeeds are so little in comparison with your sins.

¶ Whanne þou dest þyn almesdede,
Crie god mercie it is so lite.
To counte þy richesse þou myȝt haue drede,
In partye of payment so litel quyte. 92
Þouȝ þou do mys, god nyl not flyte
Ne þrete þe ones ne twyȝe;
Body *and* soule he can smyte.
Man, drede god, so lerne to dyȝe. 96

(13)

Don't hope too much nor too little;

¶ Man, synne not in ouerhope,
Þou wynnest not goddis mercy wiþ fiȝt;
Hit wolde brynge þe in-to wanhope,
To wene no mercy þou haue ne myȝt. 100

God is just and merciful.

Goddis mercy is medled wiþ his ryȝt,
And fro ryȝt, god nyl not plyȝe;
After þe dede, þe doom is dyȝt.
Man, knowe þis wile er þou dyȝe. 104

(14)

Deadly sins are mortal knives: virtues are plasters to heal the wounds.

¶ Eche dedly synne is a dedly knyf.
Why loue men þanne so ofte to synne?
Eche vertue is a plastre of lyf.
He haþ fre wille; lese, or wynne. 108
To salue ȝoure sores now begynne;
Þe holigost ȝoure grace gyȝe.
Siþ body *and* soule mon parte o twynne,
To saue þy soule, lerne to dyȝe. 112

(15)

¶ Truste not al to oþere men,
In almes dede ne preyere;
ffor state of soule can no man kenne,
ffor þey ben alle in goddis daungere,
In helle pyne, or blisse clere.
Repentaunce mot mercy byȝe.
While þy dede is in þy powere,
Be þyn awen frend er þou dyȝe.

Don't rely on other people,

all are in the hand of God;

work while you may.

VIII. A good makynge of iour delaye.

[Against the Clergy. A.D. 1408–9]

[*Digby* 102, *leaf* 105, *back.*]

[13 stanzas of 8, *abab*, *bcbc.*]

(1)

Man, haue hit in þy þouȝt
Of what matere þou maked is.
God made the of nouȝt;
Al þat þou hast, þou wost, is his.
Wheþer hast þou serued pyne or blisse,
Seche þy werkis, and assaye;
Þy getyng, þy holdyng, þy spendyng mysse,
ffro blisse wolde make Iour delaye.

Consider whether you deserve heaven, or hell.

(2)

¶ To þy bed whan þou shalt go,
Þenk what þou hast don sen morn;
Wheþer serued blisse or wo,
Or goddis name in ydel sworn,
Or ellys fals[e] witnesse born,
Letted pore men of here pray,
In þy defaut here goodis lorn:
Þou shalt answere here iour delay.

Think every day what sins you have committed.

(3)

¶ Who takeþ cure, he bereþ charge
By goddis lawe, þe folk to preche
Þey make conscience large, nota
Take tyþe, and nyl not teche.

Curates should not only take their tithes, but also teach their parishioners.

[nota] Crist his postles tauȝt in speche
ffro worldis worschip to wende a-way,
Gostly *and* bodyly þe soules to leche,
And bad hem make no io*ur* delay. 24

(4)

Don't strive for riches and worldly honours; work for the people's happiness; don't hire others to do your office.

¶ Worldis good nes not holichirche;
Richesse *and* worschep y ȝow forbede.
þe folkis cherche, in hem ȝe worche;
Here noo o*þer* to don þy dede. 28
þat doþ þe dede, is worþy mede.
þou mayst not serue two lordis to pay;
þat on he se*r*ueþ in loue *and* drede,
þat o*þer*e he se*r*ueþ wiþ io*ur* delay. 32

(5)

Those who receive benefices only for revenues' sake, displease God,

¶ Who ressayueþ benefys for richesse *and* ese
To haue his lyuyng in sykernes
Ra*þer*e þan se*r*ue god to plese,
He ressayueþ hit o mys. 36

[[1] leaf 106]

ffor riȝt [1]as Iudas dede kys
Ih*es*us, and after, hym betray,

and betray the souls of their parishioners.

So þey gyle þe soules fro blisse,
Of goddis se*r*uyce make io*ur* delay. 40

(6)

¶ Many seyn, "god is so wys,
Endeles ful of alle me*r*cy;
God nyl not, þouȝ y be nys,
Lese me þurgh myn owen foly; 44
So de*r*e god mankynde dede bye;
What greueþ god, þouȝ y go gay?"

Whoever sins in excess of hope, shall be damned.

þat synnen in ouerhope, in helle mon lyȝe;
þ*er*e-of mon be non io*ur* delay. 48

(7)

Some men say, 'If all sinners were punished, nearly all mankind would go to hell.'

¶ Many wole say, þ*at* leue vneuene,
"And it were soþ þat clerkis telle,
ffewe folkes shulde come in heuene,
So fele as shulde renne hedlyng to helle, 52

Hit were hard þere to dwelle,
Wiþ helle houndis stonde to bay."
Synne mon be punsched, as saiþ þe gospelle;
þerof mon be no io*ur* delay. 56

(8)

¶ That ou*er*e puple haue astate,
Colege or eny oþ*er* degr*e*,
Mayntene no debate
ffor synguler p*r*ofyt of temp*er*alte. 60
Ȝoure rule is groundid in charyte,
As liȝt of lanterne to lede þe way.
To gouerne þe puple in vnyte,
God bad hem make no io*ur* delay. 64

Those who rule over the people, should not strive for their own profit,

but to promote the public weal.

(9)

¶ Beter is litel ryȝtwys wonne,
þ*er*e-of among þe pore to dele,
þan ou*er* moche geten wiþ synne,
Wiþouten desert take pore mennys wele, 68
And helpe not þe soule to hele,
But crye in pyne wey-laway.
þe soules þe curatours wole apele
To answere of here io*ur* delay. 72

It is better to get little with right, than much with wrong.

Folk's souls will accuse bad curates.

(10)

¶ Why ressayue ȝe worschipe þ*at* ȝe haue?
ff*or* ȝoure v*er*tues, or for ȝoure vys?
And ȝe ful worschip saue,
In word *and* werk ȝe mot be wys. 76
þis worldly wysdom is gostly nys,
Whan werk acordeþ not wiþ wordis ȝe say.
Heuene blys, *and* þis worldis delys,
þat on wil make io*ur* delay. 80

Are you respected for virtues or for vices?

Your wicked works will prove you to be fools.

(11)

¶ Thow may not knowe a cristen man
þouȝ þou here hym say his crede.
þe ten comaundementis tan,
And speke, *and* do not þe dede, 84

Whoever says his creed and the 10 commandments,

but does not observe them,

Ne serue god in loue *and* drede,
is a heretic. Is heretyk out of fay.
After ȝoure werkis, ressayue þy mede;
þerof mon be no iour delay. 88

(12)

Don't suffer your soul to be a thrall of riches; ¶ Thouȝ worldis richesse on þe falle,
And wolde gon bytwen god *and* þe,
Suffre not þy soule be þralle;
God bought it to make it free. þenk, god bouȝt it to make þe fre. 92
Þouȝ þy mayster a tyraunt be,
ffro goddis lawe wolde say nay,
Do as [thapostle] Poule bad þe:
Abyde, *and* suffre wiþ iour delay. 96

(13)

You don't know when and where you will die; ¶ Man, þou wost wel þou shalt dyȝe;
What deþ, ne where, þou nost whenne.
And synnes wolde þy soule nyȝe,
Ay more *and* more rerage we renne, 100
And sodeyn deþ nyl no man kenne.
therefore, you should always be prepared for death. I rede we drede domesday;
Be euene wiþ world er ȝe gon henne,
ffor þere schal be no iour delay. 104

IX. Wiþ god of loue & þes, ȝe trete.

[Easter, 1410.]

[*Digby* 102, *leaf* 106, *back.*]

[24 stanzas of 8, *abab*, *bcbc.*]

(1)

This holy tyme make ȝow clene,
Clean your souls by shrift, Burnysche bryȝt ȝoure soules blake.
ffro ȝow to god, let þe prest be mene.
To do penaunce, *and* synnes forsake, 4
Wiþ almes dede amendes make,
repentance, and alms-deeds. And repentaunce may grace gete.
In goode werkis wysely wake,
And wiþ god of þes, y rede ȝe trete. 8

(2)

¶ Wiþ soulis briȝt in god ȝe glade
As shynyng angels out of synne,
In worschip of hym þat ȝow made,
To knowe ȝoure seluen now bygynne. 12
To stryue wiþ god we may not wynne;
Boþe body *and* soule he can bete.
Ihesus is broþer of oure kynne;
ffor-þy wiþ god of [pes] ȝe trete. 16

You will not win if you strive with God.

(3)

¶ Ofte han we treted wiþ god o trewe,
And sayde no more synne we wolde;
And euery ȝeere we breke it newe,
Thre dayes no trewes wiþ hym nele holde; 20
Synne to bay many a folde
On soules helle houndes slete.
Er ȝe come þere, ȝonge *and* oldè,
Wiþ god of pes y rede ȝe trete. 24

You always break your promise to sin no more.

Amend while you have time.

(4)

¶ Trete while ȝe haue ȝoure hele,
ffor sodeyn deþ stomblen as blynde.
Þe grettere lordschipe of worldis wele,
Þe more in þraldom hit doþ hem bynde. 28
Man, þenke þy lyf is but a wynde;
When þat is blowen, þou art forȝete;
Holde couenaunt to god, *and* be kynde.
ffor-þy, wiþ god of pes ȝe trete. 32

The greater the lordship, the greater the slavery in sin.

(5)

¶ Ȝe mot hit shewe, wiþ herte sorwe,
To a prest, and weel ȝow shryue;
Noȝt turne aȝen þerto to-morwe,
But þenke be good al thy lyue. 36
Wiþ goddis sonde looke ȝe not stryue,
Ne derne mornyng counterfete.
Rekne wysely all þy wittes fyue,
Wiþ god of pes when ȝe do trete. 40

Confess your sins, repent, and give them up for ever.

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(6)

¶ The synnes þat wolde þy soule apayre,
To a prest shewe þe cas.
Loke þat þou not paynte hit fayre,
But shewe it forþ riȝt ful as it was. 44
Don't palliate your sins from false shame.
þat shame is mede for þy trespas;
ffor synne þat wolde þy soule þrete,
Aske mercy, and seche gras,
Wiþ god of pes when ȝe trete. 48

(7)

¶ That clippen money, þey haue þe curs
ffoure tymes in þe ȝere;
Here waȝtes, þat þey waye þe wors,
ȝerde or elne, fer or nere; 52
Whe*þer* þey selle good chep or dere:
But þey þe fuH mesure mete,
Hit semeþ in skornyng þat it were,
Wiþ god of pes whan ȝe trete. 56

Whoever clips money or uses false weights and measures, scorns God.

(8)

¶ Auyse ȝow þat leden lawe,
ffor drede of lordschipe or for mede
Holde no pore men in awe
To storble here ryȝt or lette here nede. 60
Hit bryngeþ þe soule in gret drede,
Aȝens goddis lawe to plete.
þe rolles ariȝt y red ȝe rede,
[leaf 107] Wiþ god of pes when ȝe trete. 64

Carriers-out of the laws, do poor people justice!

(9)

¶ That haldeþ questes or assise,
þat takeþ or ȝeueþ fee or hire,
Lette not lawe fro riȝt gyse,
Ne mayntene wrongis as master *and* sire. 68
þey may be ferd for helle fire;
To ete here neyȝebores at here mete.
þat lyf shal not euere more dure;
ffor-þy, wiþ god of pes ȝe trete. 72

Those who receive or pay fees and taxes, should not pervert the laws.

(10)

¶ ȝe þat comeþ to goddis bord,
Resceyueþ hym in clene lyf;
Holde non old synnes in hord,
ffor þanne begynneþ a newe stryf; 76
ffor he to god haþ drawen his knyf,
þat þenkeþ in skorne þ*er*e wolde hym ete.
Here be war, man *and* wyf,
Horde no synne when ȝe trete! 80

Confess all your sins before the communion; otherwise you commit a sacrilege.

(11)

¶ Man, ȝif þ*o*u haue tan a fal,
Ryse vp, *and* no more slyde;
O prest, þy shrifte schewe it al,
But hyde no synne in hord by syde. 84
In venyale synne longe to byde,
Makeþ dedly synnes to growe grete.
Wiþ ȝoure werkis ȝe mot chyde,
Wiþ god of pes when ȝe trete. 88

Confess to one priest your mortal and venial sins;

(12)

¶ Seuene syþes on þe day,
Men seyn, the riȝtwis man doþ falle.
þanne he þat falleþ in synnes alway,
How shulde he rekene þo synnes alle? 92
But he wrot hem, grette *and* smalle,
Su*m*me at shrifte he schulde forȝete,
He shulde þe prest þe oftere calle,
Wiþ god of pes when ȝe trete. 96

don't forget any.

(13)

¶ ffoure acountes þ*o*u shalt ȝelde:
God made þe lyk to his ymage;
How þ*o*u it wan, how þ*o*u it helde,
How þ*o*u it spendid in wast outrage. 100
fforfete not heuene, þyn heritage;
Among seyntes þy soule sete.
Rekene ere þ*o*u renne in rerage,
And wiþ god of pes ȝe trete. 104

no*ta*

Don't forfeit your heritage in heaven.

(14)

God sends mischief to a kingdom where his law is not kept.

¶ Holy writ biddeþ god sende vengeaunce
To kyngdom þat nele not holde his lawe,
Wraþþe and stryf and alle greuauuce
Among prynces *and* pore men þrawe, 108
Þat nele not leue goddis sawe
Ne counte his gynnyng at o clete.
To werkis of wysdom, by tyme ȝe drawe,
And wiþ god of pes ȝe trete. 112

(15)

Those who don't make amends for their sins are wanting in faith.

¶ Who so leued þat god were trewe,
Þan wolde þey do þat god hem bede.
Þat mende no mysse, but synne ay newe,
Hem lakkeþ alł þe poyntes of þe crede. 116
Serue god for helle drede
Lest þy soule falle in chete;
And loue god for heuene mede;
Wiþ loue *and* drede wiþ god ȝe trete. 120

(16)

Though you take orders, you get no reward without charity.

¶ Þouȝ þou take ordre or religeoun,
Wiþ-oute charite þou s*er*uest no mede. [leaf 107, back]
Ȝeue drynke to þursty, þat han and mown,
Cloþe þe naked, and hungry fede, 124
Vysite þe pore and syk þ*a*t nede,
And giltles p*re*soneres, loos ȝe lete,
And burye þe dede, is charite dede;
Wiþ þes werkis, wiþ god ȝe trete. 128

(17)

Pay what you owe to your neighbour and to God, and receive heaven as your due.

¶ Þ*er*e þou hast borwed, quyte þy dette,
And to þy seru*au*nt þat reson is.
Loke what degre god haþ þe sette;
Quyte hym þy dette, þy soule is his, 132
And resceyue þy dette, heuene blis;
Þ*er*e thar þe noþ*er* swynke ne swete;
And ordeyne þe wele, and amende þy mys.
Þus wiþ god of pes ȝe trete. 136

(18)

¶ Caste þe not to couetys,
  ȝe þat ryȝtwys werryo*urs* be,
But loke where riȝt querel lys;
  Chastise þe rebeH in charite. 140
  þ*ere* god is frend, his foomen fle;
    ȝe thar not counte hem at o pete.
  God doþ batayle, and not ȝe;
    fforthy, with god of pes ȝe trete. 144

Warriors should not be covetous,
but chastise rebels in charity.
God helps his friends.

(19)

¶ And ȝe in batayle haue maystrie,
  And fortune serue, and god ȝow spede,
Thank god þe victorie,
  And holde it not ȝoure owen dede. 148
  Serue god in loue *and* drede,
    And be not proud of ȝoure byȝete.
  After ȝoure werkis, wayte aftur ȝoure mede,
    And so wiþ god of pes ȝe trete. 152

Thank God for victory, don't think it your own work.

(20)

¶ ȝif a clerk haue þurgh hap
  Cure of soules or bischopriche,
He hat not bischop, he hat a byshap;
  Make oþ*ere* after his werkis like. 156
  To kepe his shep fro helle tike,
    In folde go, amonge hem blete;
  Saf *and* sounde brynge hem y-lyk,
    Bytwen god *and* hem to trete. 160

Bishops, like good shepherds,
should keep their flocks from hell's tikes.

(21)

¶ Benefice of holychirche first was graunted,
  For prestis, holy lyf to lede;
Dryue out synne, suffre non be haunted;
  Here non oþ*er* to do his dede. 164
  þe werkman is worþy his mede
    In felde, in toun, *and* in strete.
  Teche vnwys, helpe hem þat nede,
    Byfore god for hem to trete. 168

Priests ought to be models to the people;
they shouldn't hire others to do their work.

(22)

They promise to do their duty,

¶ In wordis þey sayn þey wil do wel,
Take cure of soules as worthi clerkis,

and wash sinful souls' shirts,

And resceyue þe charge euery del
To wasche synful soules serkis. 172

but they are proved fools by their works.

þey preue hemself fooles in werkis;
Wiþ holy water nele no parischen wete.
Caste away Antecrist merkis,
Goþ wiþ god of pes to trete. 176

(23)

¶ Now sumwhat y haue ȝow sayd
What is salue to ȝoure sore. [MS. store]

Prepare to receive God in the sacrament.

To sauȝten wiþ god, holde ȝow payed,
And arraye ȝow wel þerfore 180
To resceyue god, ȝoure soules store,
His body in forme of bred o whete,
And kepe hym: so ȝe nede no more
Eft of pes wiþ hym to trete. 184

(24)

Repent, and do penance for your sins.

¶ Whan þou hast told al þy greuaunce,
þan do as þe prest þe tauȝte;
Holde wel þy penaunce;

[1 leaf 108]

Repentaunce, [1]forȝete þat nouȝt. 188
Whan ȝe wiþ loue god han lauȝt,
Neuere fro ȝow hym ȝe lete.
God brynge ȝow to his angels sauȝt,
þere neuere nys nede o pes to trete. 192

X. A good steryng to heuenward.

[*Digby* 102, *leaf* 108.]

[15 stanzas of 14, *abab*, *abab*, *cc*, *ddd*, *c*.]

(1)

Many people don't like to hear vices reproved,

Many man is loþ to here
Repref of vices *and* werkis ylle;
For pride hem þenkeþ goddis pere,
þat welde þis worldis wele at wylle; 4

and will tell a friar to cut his sermon short, or be still.

At a sarmon wil bid a frere
Make it short, or ellys be stylle.

Hym þat is loþ, good to lere,
He shal, wheþer he wole or nylle. 8
We fareþ as knaue þat takeþ his hyre byfore,
Serue his mayster wel þe worse þerfore.
Richesse and hele makeþ men vnkynde,
þat goddis seruyce is out of mynde; 12
For graceles *and* gostly blynde
þe flesch distroyeþ soules store.

Wealth makes men forget religion.

(2)

¶ God seiþ, "Man, y made þe of nouȝt,
And put the into paradys, 16
Of erþely þynges þat y wrouȝt,
To neme þat neded to þyn eys.
I lent þe fre wil *and* þouȝt,
Warnyng of foly to be wys; 20
At þe tre of wysdom, foly þou souȝt,
And ȝaf for an appyl þe most of prys.
þe same mouþ þat þe appyl gnewe,
In þat mouþ þe holy croys grewe, 24
Wheron y dyed for ȝoure gylt;
þurgh þe herte and þurgh þe mylt
I hadde þe poynt, *and* ȝe þe hylt;
ȝoure heritage y bouȝt ȝow newe. 28

God says to man, "I placed thee in Paradise,

which thou lost by sin.

(3)

¶ ȝe þouȝte ȝe had not ynow
Euere lastyng lyf and euere more rest;
ȝe braken my byddyng, ȝe benden a bow,
ȝe boten an appyl þat þirled my brest. 32
Wiþ water, for synne þe world y slow,
Saue seuene, *and* noe þat was my gest.
My loue to man it was so tow,
Hit lasted forþ and nolde not brest. 36
For mannys loue I come fro blisse to pyne.
Man was so pore, he had not to fyne.
ȝoure gyltes greued god so sare,
ȝoure gyltes on my bak y bare, 40
þat god my fader nolde me not spare
Tyl he had ȝeuen my lyf for þyne.

I drownd all men save 7 and Noah.

Since thou couldst pay no fine,

I redeemed thee with my own life.

(4)

¶ My puple, where greued y ȝow or pyne?
But ladde ȝow þurgh þe see so rede 44
With Aaron and moyses, myn owen hyne,
And alle ȝoure enemys y drowned to dede,
For ȝe shuld kepe lawe myne.
In wildernes y made ȝoure stede, 48
To ȝow y planted myn owen vyne,
And fourty ȝeer fed ȝow wiþ angels brede.
Wiþ loue I dede ȝow my lawe to teche,
Bycom a man to be ȝoure soule leche. 52
Wiþ a spere ȝe shed myn herte blood.
þe pore ȝe harme, and do no good.
Ȝeue I chastyse, ȝe calle me wood;
And but ȝe mende, y wol take wreche. 56

I led thee through the Red Sea,

and destroyed thy enemies,

and fed thee with angels' bread.

(5)

¶ Man, hast þou ouȝt in mynde,
þe pyne y suffred wiþ þe iewes felle?
Ȝoure soules of derkenes to vnbynde,
[1 lf. 108. bk.] [1]I suffred deþ, and heryed helle. 60
Answere me, man! was y kynde?
Miȝt y do more, canst þou me telle?
A beter frend, and þou can fynde,
Leue me, ánd go wiþ hym dwelle. 64
I do þe wele, why dost me woo?
I am þy frend, þou art my foo.
þere y ȝeue pes, þou makest debate.
þere y loue, þou dost hate, 68
And stekest me wiþoute þe ȝate.
My worldys goodis þou holdest me fro.

I suffered death for thee.

I am thy friend, thou art my foe.

(6)

¶ Man, þou dost as a thef
þat hat holycherche gre, 72
Whan men wold take hem wiþ repref,
þat to chirche he wole fle.
So doþ man þat is in gref
Or in syknes; þan calleþ he me. 76

Thou callst me at need, like a thief who takes his refuge in a church.

And ȝut, man, þou art me so lef,
  Wiþ mercy *and* ruþe y bowe to þe.
    ȝif y byd þe my lawe to fulfille,
    þou hauntest þy synne, and wonest þeryn stille. 80
      þou hatest aH þat loue my name.
      þou wost þou seruest so gret blame:
      How darst þou byd me, for shame,
    To bowe to þe or worche þy wille? 84

Though I have mercy on thee, thou forsakest me, and sinnest again.

(7)

¶ Man, þou to my lawe art knyt;
  Why ho[l]ddest þou werre agaynes me,
My worldis goodis in hord to pyt
  Fro pore þat þy breþeren be? 88
Art þou not warned by holy writ?
  I made, and bouȝte hem as dere as þe.
Hit is wanhope goþ byfore ȝoure wit.
  þat ȝe hyde, ful bryȝt y se. 92
    ffor þe pyne y dede for ȝow dryȝe,
    ȝeue þyn herte, wiþ teres of þyn eyȝe.
      Repente sore for þy trespas!
      So lyȝtly myȝt þou come to gras, 96
      To heuene, to þat worþy plas,
    To byȝe to þe, on rode gan dyȝe.

Thou heapest up riches, and oppressest the poor, whom I bought as dearly as you.

(8)

¶ Man, how darst þou my lawe preche,
  And telle þe articles of þe fay? 100
My wit word, wiþ þy mouþ teche,
  And in þy werkis þou seyst hit nay?
Wiþ theues and wiþ spouse breche
  þou delest *and* rennest nyȝt *and* day. 104
In pyne þou sechest þyn owen wreche.
  Thow temptest me to be wrapþeful ay.
    I mad þe wys and fayre, angels pere,
    þou makest þe fool, and foul fendis fere. 108
      þy lyȝtnes þou spendest in harlotrye;
      þy strengþe, in wrapþe *and* tyrauntrye;
      þy fayrenesse, in pryde and lecherye.
    þou settest at nouȝt, y bouȝt so dere. 112

How darest thou say thy creed, since thy works belie thee, in theft and adultery? I made thee like an angel, thou makest thyself like a devil, and settest at nought what I bought so dear.

(9)

Thou takest delight in offending me, and in recompensing evil for good.

¶ To greue me, men þenke it game
To breke þe lawe þ*a*t y þe bed;
In despyt, forswere name,
By woundis y had in handis *and* hed. 116
I do þe worschipe, þ*o*u dost me shame;
I ȝaf þe lyf, þ*o*u ȝaf me ded,
Mirre and gall*e* to drynke wiþ grame.
I ȝeue þe my body in fourme of bred. 120
Ȝe fare wiþ me, as gest his yn doþ borwe,
[1 leaf 109] Resceyue to-day, and put me out to [1]morwe.
Agayn to synne whan ȝe go,
Shamely ȝe put me ȝow fro. 124
And ȝe desyre I be ȝoure foo,
Ȝe gete but wreche *and* dowble sorwe.

(10)

Some despise the divine service which I ordered,

¶ And ȝe defoule my holy place,
Þat turneþ þe chirche out of his gyse. 128
Holy chirche is spirytuall grace;
Þe duwe dette, deuyne seruyse.
and say I am not God. Þey calle me as he þ*a*t no god was.
Þat cure of soules don despise, 132
ffro hem y wole turne my face,
And calle hem as fooles out-casten fro wyse.
Those who sell souls for worldly riches, make scourges for themselves. Þat sellen soules for temp*e*ral getyng,
Þey maken skourges to here owe betyng; 136
Her*e* good dayes ben wastyng,
And þey, to helle hastyng
To be wiþ fendis chastyng,
fulfille on hem my thretyng. 140

(11)

My sword shall sever right from wrong.

¶ My swerd is fyr*e* þat brynneþ bryȝt,
Shal shede þe riȝt fro þe wrong.
I brenne sheldis *and* swerdis in fyȝt;
As whirlewynd y skatre þe fals þrong. 144
No kyng shal be saued by his myȝt,
Ne þe geaunt, be he neu*e*re so strong.

Þat y am god, ȝe shal knowe ryȝt;
Nes non bot I, endeles long. 148
Ȝe may not serue two lordis to plese,
ffede fatte shep in greceles lese.
Þat plesen me, ȝe holde hem nys;
Þat gyleþ þe world, ȝe holde hem wys. 152
Ȝe may not wynne, wiþ ȝoure delys,
Here and in heuene boþe, ȝoure ese.

Thou shalt know that I am God.

Thou scornest my friends, and thinkest those wise who deceive the world.

(12)

¶ In this world, to folk ful fele
Goddis wordis þis myȝt be: 156
Man, þou serued me not in þi wele;
Why shulde y knowe þi pouerte?
Þou loued me not in þi hele;
In syknes why shulde y rewe þe? 160
Fro my comaundement þou dede stele:
Of hem þou serued, fong þy fee!
Ȝet, o god, þe fader of blysse,
Þe holy gost saluеþ soule syknesse. 164
Þouȝ we agylte þe godhed,
Mercy moueþ þe manhed,
ffor loue of his breþered,
Ȝeue mercy to mekenesse! 168

Thou didst not love me in thy happiness; why should I help thee in thy distress?

(13)

¶ Ȝif man ligge long in synne,
And wilfully fleeþ fro grace,
To sharpe my wreche y wole bygynne,
Take vengeaunce for his trespas. 172
His enemys, I wole leten hem ynne,
As bestes in forestes, ȝow to chas.
For drede ȝe shal nowhere wynne,
But fynde my wrapþe byfore here face. 176
I saued moyses in þe rede see,
Ionas in whales wombe dayes þre;
Þre children in þe fyre so rede.
Dauyd slow golyas to dede. 180
Do ȝe þe lawe þat y hem bede,
And ȝe shal haue þe same degre.

The longer man lives in sin, the more vengeance I shall take on him.

If thou keep my law, I shall save thee, as I saved, Moses, Jonah, the 3 Children, and David.

(14)

[lf. 109, bk.] ¶ Man, I can do þe erþe to shake,
Wiþ flood *and* drowtes distroye ȝoure wele. 184

I can destroy everything.

I chastise erþe; ȝe sample take:
I may sle, ȝeue lyf *and* hele,
ffyre *and* thonder fro heuene make;
Nes non fro my strokes may stele. 188

On doomsday all men shall be judged according to their works.

At domesday do ȝow alle quake
Whan ȝoure owen werkis wole ȝow apele;
þanne knaue, beggere, pore broþelyng,
May apere wiþ pape and wiþ kyng. 192
þere shal non reuerence haue,
Ne mercy, þouȝ þey wolde craue.
Here dedis shal hem deme, or saue.
þan alle to me shal ȝelde rekenyng. 196

(15)

All worldly treasures are mine;

¶ Man, þe worldis good is myn;
How þou it spende, tak good hede.
Hit is myn, and not þyn,
No more þan þou hast of nede; 200

thou shouldst not revel

Not to fostre þe as a swyn,
þy foule flesche in fylþe to fede,

while the poor die of hunger,

And leue þe pore in hunger *and* pyn,
And fynde hem noþer foode ne wede. 204
And pore folk on þy defaute dyȝe,
Wiþ diues in pyne þou shalt lyȝe;

but let them partake of what I sent thee."

ffor þou shuld ȝeue, god dede þe sende.
Tak kep how þou it spende; 208
ffor þat leueþ þe byhende,
þow mon rekene, or þe abyȝe.

XI. God & man ben made atte on. [Easter, 1412]

[*Digby* 102, *leaf* 109, *back.*]

(15 stanzas of 8, *abab, bcbc.*)

(1)

Praise God! he has avenged us on our enemies,

Glade in god, þis solempne fest,
Now Alleluya is vnloken.
þenkeþ how god, lest *and* mest,
On oure enemys haþ vs wroken, 4

þat hadde vs in cheynes stoken,
Wrappid in synnes many on.
þe fendis are flowen, þe cheynes are broken,
And god and man are wel at on. 8 and God and man are at one.

(2)

¶ ffirst whan god wiþ man was wroþ,
þat Adam forfeted for his vys, When Adam had sinned,
Man to angels was so loþ,
þey dreuen hym out of paradys. 12
To amende here foly, god so wys,
Wiþ fals iewes let hym slon;
Here raunsom was his blod o prys; God ransomed him with his blood,
So was god and man at on. 16 and so were God and man at one.

(3)

¶ And ȝit a ferly more byfelle,
þat god dede þurgh his grete myȝt:
þe soules he loued, he fet fro helle When Christ took the holy souls from Hell to Heaven,
To paradys among his angels bryȝt. 20
Hem þouȝte þat was a wonder syȝt,
Among here frendes, brynge here foon.
Al on wrong, god made riȝt:
So made god angels *and* man at on. 24 angels and man were at one.

(4)

¶ The þridde sawȝtenyng mowe ȝe proue.
When posteles stryuen for hiȝe degre, Jesus taught his apostles to be humble and practise charity,
God spak to hem a word of loue,
And seyde, "þes wiþ ȝow be! 28
Elles ȝe may not folwe me,
But ȝe wiłł in my gates gon."
So god bond man in charite,
Byddis man *and* man be wel at on. 32 and so were man and man at one.

(5)

¶ The ferþe sawȝtenyng, god vs tauȝte,
þat best may kepe eche in state.
Let body *and* soule to-gydre be sauȝte, Let body and soul be at one.
Kepe god [1] wiþ-yn ȝoure ynnere ȝate. [1 leaf 110] 36

For who so louep þere god dop hate,
Is berseH to his owen flon.
We ben vnkynde, wiþ god debate,
ffor euere he profreþ to ben at on. 40

(6)

¶ The fyfte saw3tnyng, synne refuse.
Let eche man haue þat shulde ben his.
On mannys syde, repentaunce doþ rise,
And on goddis syde, mercy is; 44
þay treteþ of pynes *and* of blis.
Repentaunce makeþ wepyng mon.
When repentaunce and mercy kys,
þan is god and man at on. 48

If you repent your sins, God will have mercy on you.

(7)

¶ Thow made not þy self; god dede þe make,
Put soule of resoun in flesche so frele.
God can leue, god can take,
Richesse, strengþ, fayrnesse, *and* hele. 52
He is victorye in batayles fele,
Can sle soule, blod, and bon.
Nes non fro his strokes may stele.
Glade in god, 3e ben at on. 56

God can destroy everything; nobody can escape his blows.

(8)

¶ God 3af erþe to mankynde,
And heuene to hem þat wole be wys,
þat holden his lawe, haue hym in mynde;
And helle to hem þat wole be nys. 60
In oure fre wille, þe choys it lys,
Heuene, or helle, to haue that on.
In heuene, and 3e wole haue delys,
Let body *and* soule be wel at on. 64

God promised Heaven to the wise, and Hell to fools.

(9)

¶ God may say, fern 3ere, folk were fayn
To resceyue me ymydde here brest;
On morwe þey put me out a3ayn;
In my palays þey made þe fendis nest. 68

God may say, "Men expelled me from my palace, and gave it to my enemies."

To lityl whyle y was here gest.
My loue y loste, y make my mon.
Let god now lenge*re* wiþ ȝow rest,
Now god *and* man is wel at on. 72

(10)

¶ Folk þat were fendis fere,
Sulpid in synne derk as nyȝt,
Now are þey fayr*e* angels pere,
As shynyng sune in goddis syȝt. 76
Ȝe haue resceyued ȝoure god of myȝt,
Ayþer in o*þer*, ȝoure wille is on.
Ȝour*e* hertys were heuy, þey may be liȝt;
Glade in god, ȝe ben at on. 80

You were as black as devils, God has made you as fair as angels.

(11)

¶ Man, and ȝe holde my lawe,
AH þyn enemys shal þe drede;
And þou stonde of me non awe,
þyn enemys outeray þe in dede. 84
For þ*er*e as I my frendis lede,
þey shul not sporne at stok ne ston.
In aH here werkis þey shal wel spede,
ȝif god and man be wel at on. 88

Man, if thou keepest my law, I shall destroy thy enemies.

(12)

¶ Myn enemys, y shal reue here syȝt,
ȝeue syknes *and* drede, pouert *and* wo;
My frendis, y ȝeue syȝt *and* myȝt,
Richesse, strengþe ou*er* here foo; 92
Hem thar not drede, where þey go,
Here wele and worschip, in eu*er*y won.
Siþ ȝe be syker, kepe ȝow so.
Now god *and* ȝe are [1]wel at on. 96 [[1] lf. 110, bk.]

I shall ruin my foes, and reward my friends.

(13)

¶ Man, y aske no þyng of þyn.
For loue, my loued in helle y souȝt.
ȝeue me þy loue, þy soule is myn;
Or ȝeue it hym þat it[2] derrere bouȝt. 100 [[2] MS. haþ it]

Give me thy love,

Suffre pyne for þe, me nedid nouȝt,
In hed, in hand, in foot, ne ton.
I died for thee.
ȝoure gyltis y bare in herte *and* þouȝt,
I made my fadir *and* ȝow at on. 104

(14)

¶ Sum of my kyndenes, ȝe myȝte me quyte.
Do þre wordis of my comandement:
Don't disgrace my name. Control thyself.
My name, my pyle take not in despite;
Rule wel þy selue in good atent. 108
Thow nost how sone be after sent,
To ȝelde rekenyng of goddis lon.
The rolles of rerage þe fendis han brent,
ffor god *and* man is wel at on. 112

(15)

¶ And þou me loued, þou wolde me leue,
And do my lawe, and holde it trewe.
Thou canst not affront me more than by leaving my law and taking a new one.
How myȝtest þou me more repreue
þan leue my lawe, and tak[e] newe? 116
þy vyces wole make þy soule to rewe:
In derkenes neuere sonne shon;
Vertues shyne bryȝt of hewe.
Holde goddis lawe, ȝe ben at on. 120

XII. God saue the kyng, and kepe the crouñ.

[Easter, 1413.]

[*Digby* 102, *leaf* 110, *back.*]

[19 stanzas of 8, *abab, bcbc.*]

(1)

Glade in god, call hom ȝoure herte,
In ioye *and* blisse ȝoure merþe encres,
And kepe goddis lawe in querte;
þes holy tyme, lete sorwe ases. 4
Lord, send us peace! Let everybody counteract fools' designs, and stand up for the king.
Among oure self, god sende vs pes!
þerto eche man be boun:
To letten fooles of here res,
Stonde wiþ þe kyng, mayntene þe croun. 8

(2)

¶ What doþ a kynges crowne signyfye,
Whan stones *and* floures on sercle is bent?
Lordis, comou*n*s, *and* clergye
To ben aH at[1] on assent. 12
To kepe þ*at* crowne, take good tent,
In wode, in feld, in dale, *and* downe.
Þe leste lyge-man, wiþ body *and* rent,
He is a parcel of þe crowne. 16

The stones and flowers set round a king's crown signify that all classes should join in defending it.

(3)

¶ What signyfyeþ þe stones aboute?
Richesse, strengþe, *and* gret bounte;
Oure townes *and* castels, þe reme wiþ-oute,
Þey are oure stones of gret pouste. 20
In pes þey kepe aH þis contre,
Holynes, contemplaciou*n*.
God, let hem neu*er* skaterid be,
And saue þe kyng, *and* kepe þe crowne! 24

The stones signify riches and strength, our towns and castles abroad.

(4)

¶ By-ȝonde þe see, and we had nouȝt,
But aH oure enemys so neyȝe vs were,
Þouȝ aH here gold were hider brouȝt,
I wolde set hit at lytel store. 28
Oure enemys wolde coke þ*er*fore
Wiþ ordynaunce *and* habergeoun,
Wynne þat, and wel more:
Oure landes, oure lyues, þe reme, þe crowne. 32

All the treasures of our enemies could not outweigh our possessions beyond the sea.

(5)

¶ ȝif we among oure self debate,
Þan endeþ floure of chyualrie.
Alle oþ*er*e londis þat doþ vs hate,
Oure feblenes wole aspye; 36
On eu*er*y syde þey [2]wole in hye,
Þe stalworþe cast þe feble adoun.
ȝif þey wiþ myȝt haue maystrye,
ffro þe riȝt heir*e* wolde take þe crowne. 40

If we quarrel, our enemies will overcome us, [2 leaf 111] and take the crown from the lawful heir.

[1] *at* is added by another hand.

(6)

If the crown were broken, and the stones and flowers scattered, it would be difficult to unite them again.

¶ ȝif sercle, and floures, *and* riche stones,
Were eche a pece fro oþer flet;
Were þe crowne broken ones,
Hit were ful hard aȝen to knet. 44
Auyse ȝow er ȝe suffre þat fit;
Amende, ȝe þat mende mown!
ȝe þat ben wysest, cast ȝoure wyt;
Stonde wiþ þe kyng to kepe þe crowne. 48

(7)

Don't suffer the crown to be broken.

¶ To kepe þe crowne, god graunte ȝow grace,
And let it neuere be to-broken;

No harm is done though evil words be spoken.

For word of wynd lityl trespase;
Non harm nys don, þouȝ word be spoken. 52
Let wysdom be vnloken,
Apert *and* preuyly to rowne.
For non euyH wille no man be wroken,
But stonde wiþ riȝt, mayntene þe crowne. 56

(8)

¶ A man myȝte be forborn
Fer fro a kynges place,

Whoever persuades the king to impede the law,

Wolde make a kyng to be forsworn
To lette þe lawe, it most not passe, 60
And make hym wene þat he grace,
And holy in condicioun,
And mayntene hym in his trespace,

picks stones from his crown.

While he pykeþ þe stones out of þe crowne. 64

(9)

A kingdom must be governed with justice.

¶ A kyngdom must be gouerned by riȝt,
To chastyse false þat ar aspyed.
Falsed and trouþe to-gydre wole fiȝt,
Til oon þat oþer haþ distroyd; 68
Til trouþe be fro treson tryed,
Shal neuere be pes in regyoñ.

God gives the crown to virtue.

In all kyngdomes þat man haþ gyed,
To þe place of vertues, god geueþ þe crowne. 72

(10)

¶ Thouȝ falsed trouþe defame, *veritas* — Truth always fights against Falsehood,
Trouþe secheþ non hernes to shewe his speche ;
Trouþe, of his craft þenkeþ no shame ;
He is bold, alle folk his craft to teche ; 76
And eu*er*e by trouþe stondes wreche,
For wreche is goddis champiou*n*. — and Revenge helps to ruin him.
Or wreche smyte, god be leche,
And saue þe kyng, *and* kepe þe crowne. 80

(11)

¶ Loke of þyng þ*a*t ȝe bygynne,
Caste before how it wole ende,
Gostly, bodyly, what mowe ȝe wynne.
Eche man destroyȝe his best frend : 84 — Lord, guard us from such treachery as has been committed in Flanders !
So dede Flaundres ; how dede it wende ?
Of noblay þey han lore þe sown ;
Pray we god his bowe of wraþþe vnbende,
And saue þe kyng, *and* kepe þe crowne. 88

(12)

¶ God ȝeueþ his doom to alle kynges þat be ; — God gives the king the power of punishing all crimes.
As a god, in erþe a kyng haþ myȝt.
Holy writ byd, blissed be he
In alle tymes þat demeþ ryȝt. 92
Men do in derk, god seeþ in lyȝt.
Synne, morþere, derne tresoun,
Not may be hyd fro goddis syȝt.
To ryȝtwys Iuge, god ȝeueþ þe crowne. 96

(13)

¶ That [1]lord loueþ lityl hym selue, — A lord is not wise if he loses the love of all the people,
þat ȝeueþ his blisse for sorwe *and* woo,
For þe loue of ten or twelue,
Make alle folk his foo, 100 — [[1]lf. 111, bk.]
And lese þe loue of god also, — and of God, to please a few persons.
For fawte of p*er*feccyone.
þouȝ he had no vauntage but of þo,
He myȝte were a symple crowne. 104

(14)

Every king acts in the place of God;

¶ Eche a kyng haþ goddis power,
Of lyf *and* leme to saue *and* spille.

he must not act by his own will.

He muste make god his partener,
And do not his owen wille. 108
For god resceyueþ eche þore mannys bille,
And of here playnt, god hereþ þe sowne.
Sette ȝoure in euene skille,
Counseile þe kyng to kepe þe crowne. 112

(15)

A father beats his wanton child;

¶ The fadir, þe wanton child wole kenne,
Chastyse wiþ ȝerde, *and* bete hit sore.

if it improves, he burns the rod.

So after, þe fadyr þe ȝerde wole brenne,
When child is wys, *and* takeþ to lore. 116

We have been God's rod, of which many a twig has been lost in chastising the kingdom.

We han ben goddis ȝerde ȝore,
Chastysed kyngdom, casteɫɫ, *and* towne.
Twyggis of oure ȝerde we haue forlore.
God saue þe kyng, *and* kepe þe crowne! 120

(16)

The renown of the English has spread all over the world;

¶ Englische men dede maystryȝes make;
þurgh aɫɫ þe world, here word it sprong.
Cristen *and* heþen þey mad to quake,
Tok *and* slowen kynges strong. 124

may we never lose it!

God let neu*ere* werre be vs among,
To lese þat blo of gret renowne,
Ne neu*ere* oure riȝt be t*ur*ned to wrong.
God saue þe kyng, *and* kepe þe crowne! 128

(17)

By civil wars we ruin ourselves.

¶ Among oure self, ȝif fiȝt be raysed,
þan stroye we oure awen nest.
þat haþ victor, wole be euel payed,
So many good men ben lest. 132

[1 MS. berst]

Ȝit is beter bowe þan brest.[1]
Eche man is bounden to resou*n*.
Ȝe þat ben wysest, take þe best;
Conseile þe kyng, mayntene þe crowne! 136

(18)

¶ A comons myȝt sone be shent,
Wiþ-outen kyng or gou*er*nour,
And a kyng wiþoute rent
Myȝt liȝtly trussen his tresour, 140
For comons mayntene lordis honour,
Holy chirche, and religyou*n*,
For comou*n*s is þe fayrest flour
þat eu*er*e god sette on erþely crown̄. 144

The king and the commons depend on each other.

The Commons are the fairest flower of the Crown.

(19)

¶ God, lete þis kyngdom neu*er*e be lorn
Among oure self, in no distance!
Oþer kyngdomes lauȝhe vs not to skorn,
And sey, for synne god send vengeance. 148
God, ȝeue vs space of repe[n]tance,
Good lyf, and deuociou*n*;
And god, kepe in þy gou*er*nance
Oure comely kyng, and saue þe crowne! 152

Lord, let this kingdom never be spoiled by our own fault,

but keep our king, Henry V, and save the crown.

XIII. Dede is worchyng.

[A.D. 1414. In 2 Parts.]

[*Digby* 102, *leaf* 111, *back.*]

[21 stanzas of 8, *abab, bcbc.*]

(Part I. 1)

Whanne alle a kyngdom gadrid ysse
In goddis lawe, by on assent,
For to amende þat was mysse,
þ*er*fore is ordayned a p*ar*lement. 4 [leaf 112]
Trouþe wiþ glad chere þeder went,
And falsed stondis ay in drede
For ferd of ryȝtwis iugement,
ffor to be demed after his dede. 8

In a parliament, only truth should be heard.

(2)

¶ In doom of p*ar*lement ofte is fauour,
þat afterward it harmeþ grete;
Make oþ*er*e bold take þ*er*of sauour
To mayntene falsed for beȝete. 12

But often falsehood is maintained for profit's sake.

Slouþe vn-tyme eft mon swete
When it is hot, and gloweþ as glede.
Stonde wiþ trouþe, and smyte an hete,
þat god þonke ȝow for ȝoure dede. 16

(3)

The laws require capital punishment for murder and treason.

¶ Lawe ȝeueþ kyng lyf *and* leme;
To hasty slauȝt, and sodeyn fed,
Lawe ȝeueþ no grace to heme;
Morþ*ere*, ne treson, ne forcast ded, 20
To ȝeue þ*ere* mercy, god forbed;
þat fauour myȝt destroye a þede.
God in his lawe ȝaf moyses red,
Wiþ-oute he dampneþ þe dede. 24

(4)

Law is inviolable in all countries:

¶ In alle kyngdomes, her*e* lawe is wryten;
For mede ne drede, þey chaunge it nouȝt.

in England only is it bought and sold like a beast.

In Engeland, as aH men wyten,
Lawe, as best, is solde *and* bouȝt. 28
Eche ȝeer newe lawe is wrouȝt,
And cloþe falsed in trouþe wede.
Fern ȝer was lawe; now nes it nouȝt.
We ben newe fangyl, vnstable in dede. 32

(5)

To stand up for the commons is the greatest charity, which God alone can reward.

¶ To stonde wiþ comons in here ryȝt,
Is hyȝest poynt of charite.
To quyte þat dede, no man myȝt,
Saue onely god in trynyte. 36
þouȝ þe comons vnkonnyng be,
God ȝeueþ ȝow neu*ere* þe lasse mede.
þat mede askeþ so heyȝ degre,
Nes non bot god may quyte þ*a*t dede. 40

(6)

Hear the complaints of your tenants, for they keep your possessions.

¶ Ȝet o wysdom mot ȝe lere,
Most profyt, and heyest honour;
Ȝoure tenauntes playntes ȝe mot here,
ffor þey kepen aH ȝoure tresour. 44

ȝe are holden to ben here socour.
  Non wiþ wrong oþ*er* mysbede:
For-þy god made ȝow gou*er*nour,
  In goddis ryȝt to deme þe dede. 48

(7)

¶ Lordis þat han castels and toures,
  Alle folk stonden of ȝow awe.
þe puple is goddis, *and* noȝt ȝoures.
  þey paye ȝoure rente, to gou*er*ne lawe. 52
Let no man here ryȝt wiþdrawe,
  Body ne cateH hem mysbede.
Who doþ so, god sayþ in sawe,
  He shal haue heuene for þat dede. 56

Lords, the commons hold you in esteem, and pay you rent; therefore, you ought to protect them.

(8)

¶ þe lord þat wole haue good loos,
  Stonde fast in trouþe, waxe not faynt.
Let trouþe gon out of cloos,
  þat alle folk may here his playnt. 60
Let treson be shamely ataynt,
  Graunte hem no m*er*cy, ne take no mede;
For mede wiþ poyson sotyly is maynt;
  M*er*cy myȝt cherische hem in here dede. 64

Oppress treason.

(9)

¶ ȝif a man wolde þe ouertylt,
  Caste þy deþ for to kille,
Let not a-noþ*er* byȝe his gylt,
  þat [1]neu*er*e in dede dede þe ylle. 68
Dampne no man for non euyl wille
  To do þe gylteles blod to blede.
Sette ȝoure domes in euene skille;
  In drede of god, ȝe deme ȝoure dede. 72

Don't make the guiltless suffer for the guilty.

[1 lf. 112, bk.]

(10)

¶ Who skorneþ hem þat telleþ hem wit,
  Is rebeH to god, þat rep*r*eueþ reson;
þat loueþ hym most, þat hateþ hit,
  Aȝenst goddis counseiH cast a-cheson; 76

Who scorns the wise, and cherishes fools, rebels against God.

To worschipe hym þ*er*e wit is geson;
For fawte of grace, vertue ben gyde.
To chastyse fooles is ay in seson,
To worschip or shame, after þe dede. 80

(11)

¶ Syngulerte is sotyle þefte.
Þey calle hit custom, trouþe to blende.
Whan trouþe wole reherce þat efte,
God will send Vengeance with Truth to ruin Falsehood.
Þan god wil vengeance wiþ trouþe sende, 84
Shamely falsed to shende,
Drede *and* stryf among hem shede.
To p*re*ue who is goddis frend,
Comons be witnesse of here dede. 88

(12)

Banish wicked people from the court.
¶ Putte fro court, þat cherichеþ vys,
Þat place of v*er*tues wolde shende.
Nedeles delys, *and* nedeles gys,
Þe wastours out of worschip spende. 92
Wiþ wit and vysement aȣ amende.
Prove by your works that you know your creed.
Lete werk be witnes ȝe can ȝoure Crede.
Wiþ corage *and* hardynes ȝoure reme defende,
In goddis quereȣ ȝe do ȝoure dede. 96

(13)

A truthful man never hides his works; the false conspire against truth.
¶ A trewe man recchеþ neu*er*e a deȣ
Þouȝ aȣ þe world his werkis aspyȝed;
And falsed, for he doþ not weȣ,
He wolde trouþes tonge were tyȝed, 100
For he shulde not telle who hym nyȝed.
Þ*er*fore þe fals þe false fede,
Til trouþe in p*re*son be faste alyȝede,
And dampne trouþe for falsed dede. 104

(Part II. 14)

When you have made peace at home, strengthen your marches to keep the sea.
¶ Whanne ȝe han made pes wiþ-ynne,
Aȣ ȝoure reme in vnyte,
Vttere-more ȝe mot bygynne;
Strengþe ȝoure marche, and kepe þe see. 108

Ofte haue ȝe made ȝoure fomen fle,
Here hatest blod o brod to sprede.
God doþ batayle, and not ȝe;
þouȝ ȝe fauȝt, god doþ þe dede. 112

Remember your former valour.

(Part II. 15)

¶ To ffraunce, kyng Edward had queryle,
Hit was his kynde heritage;
And ȝe han þe same style,
Wiþ armes of þe selue parage; 116
And ȝit ȝoure querell dede neuere aswage;
þat god haþ shewed in ȝoure manhede:
On see, on land, in eche vyage,
In dent of sword, god demed ȝoure dede. 120

King Edward made war on France to reclaim his lawful heritage, to which you have the same title.

(Part II. 16)

¶ Stuffe ȝoure castels in eche coost,
Warnestor *and* folk þeder sende;
So mow ȝe abate ȝoure enemys bost,
But not in trete, in wast to spende. 124
Wheþer ȝe assayle or defende,
On see or land, god ȝow spede!
Wiþ word of wynd, mad neuere [1] werre ende,
But dent of sword endid þe dede. 128

Fortify your castles;

don't waste your time by treating;

no war is ended by words, but by the sword.

[1 leaf 113]

(Part II. 17)

¶ And ȝe þenke werre to holde,
Do after hem [þat] is most wys.
Corage of ȝong, and wit of olde,
Can telle where þe vauntage lys, 132
In dede of armes wonnen prys.
Whan gloser *and* flaterer on tapetis trede,
For wynnyng þey counseled to cowardys.
Man wan neuere worschip by here dede. 136

The courage of the young, and the experience of the old, will help to gain the victory.

(Part II. 18)

¶ Als ofte as ȝe trete,
ȝoure enemys, ordynaunce þey diȝt.
While ȝe trete, ay þey gete.
ȝe trete ȝoure self out of ȝoure riȝt; 140
þere lakkeþ conscience of knyȝt.
Lete falsed growe tyl he sede.

By treaties your enemies get profit, whereas you lose your right.

nota Milicia &c.

Ordre of kny3t was mad to fy3t,
In goddis ri3t, to ende þe dede. 144

(Part II. 19)

The order of knights surpasses those of monks,

¶ Ordre of kny3t hardest is
On see, on lond, on sholde, *and* depe;
He passeþ relegous ywis,

in spite of their prayers;

þou3 þey preye and faste wepe. 148
Ofte wiþ ful wombe relegous slepe,
Whan kny3tes han hunger, *and* moche in drede.

they ought to prove themselves God's knights by a clean life.

þe beter in clene lyf þey au3t hem kepe,
As goddis kny3t to don here dede. 152

(Part II. 20)

¶ On of two, 3e mot chese:
On lond or see or shippes bord,
Wiþ fi3t 3e wynne, wiþ trete 3e lese.

Your enemies win by words,

3oure enemys han þat eure in hord, 156
þat þey wynne wiþ word
3oure townes *and* castels in lengþe *and* brede;

you can win by your swords only.

And þat 3e wynne, 3e wynne wiþ sword.
þerfore wiþ swerd do 3oure dede. 160

(Part II. 21)

¶ God 3eue 3ow grace þis reme to 3eme,
To cherische þe goode, *and* chastyse þe nys.
And also serue god to queme,

Let your works prove you wise.

þat 3oure werkis preue 3ow wys. 164
And in 3ow þe helpe it lys,
þe puple in goddis lawe to hede.
Do so now, 3e wynne 3ow prys
And heuene blisse for 3oure dede. Amen![1] 168

XIV. Man, be warre er the be woo. [Early in 1418.]

[*Digby* 102, *leaf* 113.]

[14 stanzas of 8, *abab*, *bcbc*.]

(1)

The higher the rank of a man, the greater is his

The herrere degre, þe more wys;
þe gretter worschip, þe noblere fame;

[1] *Amen* is struck through in *red* ink; but whether it is meant to be erased or not, is doubtful.

þe herrere degre, þe more nys; — honour or his disgrace.
þe gretter foly, þe more blame. 4
After foly, folweþ þe shame;
Repreued of frendis, and scorned of fo,
After þy dede, ressayue þy name.
Eche man be war, er hym be wo. 8

(2)

¶ ȝif þou be kyngis chaunceller, — Do your duty at court conscientiously.
Kepe þe crowne hool in stat;
ȝif þou be kyngis counselere,
Loke no stones þerof abate. 12
ȝif oþer wolde make þe kyng þe hate, — If others calumniate you, ask your discharge.
Or falsed ouer trouþe go,
Tak þy leue, and kisse þe ȝate.
Eche man be war, er hym be wo. 16

(3)

¶ On a mowntayne, a sete may not be hyd, — A lord's works cannot be concealed; the commons will soon know them.
Ne lordis werkis in no degre.
A lordis werkis, wiþ comouns is kyd,
þat he doþ most in preuete. 20
Gouernour of kyngdom or Cyte,
After þey lyue, men deme so.
For eche a werk, god [1]ȝeueþ a fe. — [1 lf. 113, bk.]
Eche man be war, er hym be wo. 24

(4)

¶ A symple prest wole synge his masse — Poor priests serve God; as soon as they get benefices, they become careless.
While his lyuyng is but smal.
As summe encrese, serue god þe lasse,
Wiþ benefices, ten myȝte lyue wiþ-al, 28
And fynde þere noþer houshold ne halle,
Ne serue þe parische, but take hem fro.
Er god suche rekenyng calle,
Be tyme be war, er þey be wo. 32

(5)

¶ Man, do resoun þouȝ þou be riche, — Be impartial.
Ouer cite or town hast gouernaunce.
Loue al crafty folk yliche,
Mayntene no party in distaunce. 36

Sette mendis for trespas in euene balaunce;
For a penyworth of harm, tak not two.
Rule wel mesure *and* sustenaunce.
Eche man be war, er hym be wo. 40

(6)

nota
The wise man forbade his son to be a king's counsellor, as he might get hanged.

¶ þe wyseman his sone forbed
Masou*n*craft and all clymbyng,
And shipman craft, for p*er*ile of dede,
And p*r*euey in counseil be neyȝ no kyng. 44
For his mys-rulyng þ*o*u myȝt hyng,
þat shep myȝte grese vnder þy to.
To fliȝe to hyȝe, treste not þy wyng.
Eche man be war, er hym be wo. 48

(7)

Don't ask too much of your king.
Poor people must pay for your profit.

¶ þouȝ þy kyng be fre to ȝyue,
Be þ*o*u not gredy to craue,
Make o*þer*e folk þe worse to lyue,
For synguler profyt þ*o*u wolde haue. 52
Er drede *and* répref þy berd shaue,
Asese of Couetys, *and* say hoo.
The man þat wole his worship saue,
Be tyme be war, er him be woo. 56

(8)

Do every man justice.

¶ For to amende þat was mys,
þ*er*fore is ordeyned eche Iustice.
Lat eche man haue þat shulde ben his,
And turne not lawe for couetyse. 60
Ne contryue tresons þ*er*e trouþ lys,
In tyrauntrie to robbe and slo.
Er ȝoure werkis preue ȝow nys,
Eche man be war, er hym be wo. 64

(9)

Give everybody his due.

¶ ȝif ȝe wole haue pes of ȝong *and* old,
Let eche man haue þat is ryȝt.
Let comon lawe his cours hold,
Euene mesure, mett, and wyȝt. 68

Man, þouȝ þou be moche of myȝt,
Mende fawtes er þou make mo.
For þat ȝe hid, god seeþ in syȝt.
Eche man be war, er hym be wo. 72

(10)

¶ Eche lord knoweþ his astate,
Lyue on þat god hym lent.
Þat borweþ moche, he geteþ hate.
Spende waste, passyng his rent, 76
For suche a kyngdom haþ ben shent.
Stryf wiþ comons, threp, and thro,
To brynge þat in amendement,
Eche man be war, er hym be wo. 80

Don't let your expenses exceed your income.

(11)

¶ Whanne holichirche suffreþ symonye,
And is [1] wiþ hym enchaunted,
And lawe of land suffreþ vsurye,
Vnkyndely synne, and shameles haunted, 84
And vicious folk auaunsed *and* dawnted,
And vertues flemed fro eche a wro:
In þat kyngdom, god haþ vengeaunce graunted.
Eche man be war, er hym be wo. 88

[1 leaf 114]]

If vice is advanced in church and law, and virtue oppressed,

(12)

¶ In a kyngdom, what makeþ stryf,
No man standes of oþer awe?
Vnkyndely synne, and tyrauntes lyf;
Vsurye, symonye, and letter of lawe, 92
And holy chirche rebeH to goddis sawe.
To kepe his comaundement, þey say no.
Fro þat kyngdom, god his loue wil drawe.
Eche man be war, er hym be wo. 96

God will withdraw his love from our land.

(13)

¶ ȝif eny folk forgeþ gyles,
Wiþ falsed þy deþ to cast,
Pulle vp þe stakes, *and* breke þe styles;
Lete hem no more styke so faste. 100

If anybody attempt upon your life, try to escape and stand upon your guard.

And whan ȝe be þe perile paste,
Keep clear of Death's dart.
Kepe ȝow wel fro deþes flo,
Fro costage, and be no more agaste.
Eche man be war, er hym be wo. 104

(14)

The friends of the flesh, misused, ruin the soul.
¶ Þe flesch haþ many frele frendis,
Richesse, strengþe, fayrenesse, *and* hele;
Whan it is mysvsed, þe soule it schendis.
Richesse, rauenere of worldis wele, 108
Take fro þe nedy, to þe nedeles dele,
And wylde recheles as a roo.
Watch, that your sins don't spoil your soul.
Er ȝoure synnes ȝoure soules apele,
Eche man be war, er hym be woo. 112

XV. The descryuyng of mannes membres.

[*Digby* 102, *leaf* 114.]

[19 stanzas of 8, *abab, abab.*]

(1)

Where-of is mad al mankynde?
Of seuene þynges, and it be souȝt:
The body of man is composed of the four elements; his soul, of life, feeling, and thought.
Erþe *and* water, fyre *and* wynde,
*þer*of is þe body wrouȝt; 4
Þe soule of þre, þat haþ þe mynde,
Of lyf, felyng, *and* of þouȝt.
Þe soule fro þe body vnbende,
Whan on of þese lakkeþ ouȝt. 8

(2)

I compare man's head with a king;
¶ The heued, y likne to a kyng,
For he is lord souereyn of al,
Haþ foure to his gouernyng:
Mouþ *and* nose, and eyen wiþ-al, 12
Eryn fayre to his heryng,
To serue þe brayn is pryncypal
Chef of counseil ymagenyng,
To caste before, er after fal. 16

(3)

¶ I lykne þe nekke, moche of myȝt, — his neck,
þat body *and* heued to-gydre knyt,
To a Iustice þat demeþ ryȝt; — to a just judge;
For, þurgh it, comeþ aH wordis of wyt. 20
If a man take ordre of knyȝt,
þe coler in þe nekke het;
And feloun forfete in þefte or fyȝt,
þe iugement in þe nekke set. 24

(4)

¶ Now I lykne mannys brest, — his breast, to a good priest
To presthod in good degre,
Most in *per*ile, lest in rest
For besynesse in spiritualte; 28
In penaunce *and* in *pre*yer prest;
Meke of spirit in pouerte
Holde hospytal to goddis gest, — [leaf 114, bk.]
And fede þe pore in charyte. 32

(5)

¶ þe shuldres *and* þe bakebon, — his shoulders and back-bone, to lords;
I likne to lordis of þe lond;
þe armes, to knyȝtes, to fende fro fon; — his arms, to knights;
þe squyers, I likne to þe hondes; 36
þe fyngres, to ȝemen þ*a*t byfore gon — his fingers, to yeomen;
Wiþ bent bowes *and* bryȝt brondes.
While aH þys lymes arn wel at on,
þe body, in good plyt it stondes. 40

(6)

¶ Mannys rybbes, y likne now— — his ribs, to men of law;
Flesch *and* skyn in body hydes,—
To men of lawe is to alow,
þat kepes in loue boþe sydes. 44
Rybbes, to resoun þouȝ þey bow,
So lawe doþ: ofte in fauour bydes,
Tyl ground be souȝt *þer*e lawe doþ grow,
Ende in charite, þat no man chydes. 48

(7)

his thighs, to merchants;

¶ I likne þe thies, flesch *and* bon,
þat beren þe body quantite,
To marchaundes, in perile ride *and* gon,
Bryngen wynnyng, gold, *and* fee, 52
Make hiȝe houses of lym *and* ston,
Mayntene burgh̄, toun, *and* cyte,
Welþe *and* worschip in here won,
And good houshold of gret plente. 56

(8)

his legs, to handicrafts-men;

¶ Mannys leggis, likne y may
To al̄ craftes þat worche wiþ handes,
For al þe body beren þay,
As a tre þat bereþ wandes. 60

his feet, to ploughmen;

þe feet, to lykne, y wole assay,
To alle trewe tylyers of landes,
þe plough, *and* al̄ þat dygge in clay;
Alle þe world on hem standes. 64

(9)

his toes, to faithful servants.

¶ The toes of þe mennys feet,
þo y likne to trewe hyne
þat trauayle boþe in drye *and* weet,
In þurst, in hungere, *and* in pyne, 68
In het, in cold, in snow *and* slet,
Many hiȝe none, er þey dyne,
And wiþ good mete selde met;
But after howsel þey drynke no wyn. 72

(10)

A man without toes cannot rise or stand;

¶ Toes helpeþ man fro fal to ryse.
He may not stonde, þat haþ no toon,
Lepe ne renne, ne ryde in syse,
Wrastle ne fyȝte, ne put þe ston. 76

master and servant depend on each other.

ȝif seruant þe maystere refuse,
þe seruant lyuyng sone were gon.
And maystres, þouȝ þey ben wyse,
Wiþ-out seruant lyue not alon. 80

(11)

¶ I likne þe wombe, *and* þat wiþ-ynne,
To botemeles purs, þat moche doþ take;
To couetous, no wyket pynne;
To glotou*n*, þe garner wyd open make. 84

I liken the womb to a bottomless purse.

þe wombe p*re*yed þe mouþ to blynne:
"þou etest *and* drynkest, þat y ake."
"To slepe," q*uo*d þe eyȝe, "we may not wynne
þe wrecched wombe so doþ vs wake." 88

The womb asked the mouth to leave off eating,

(12)

¶ "We dulle of heryng," q*uo*d þe ere.
"We dase for dronken," q*uo*d þe eyȝe:
"I wende but o mone þ*er*e were,
And me þouȝte two y seyȝe." 92

and so did the limbs.

Q*uo*d þe handis, "fro mouþ may we not vs were."
Q*uo*d [1]þe mouþ, "y drank while y myȝte drye."
"Allas," q*uo*d þe feet, "alle we bere,
And ȝoure bargayn dere abye." 96

[1 leaf 115]

(13)

¶ The handes *and* feet, þe mouþ gan p*re*ye,
"Let vs thre dayes reste,
Wiþ alle þyn oþ*er*e lymes pleye,
Wiþ felaschip, frend, *and* geste." 100

They begged him to rest three days,

þe mouþ, in anger he dede saye,
"þes þre dayes do ȝour best.
Al þ*a*t tyme, nyȝt ne daye,
No mete ne drynk come in my brest." 104

with which the mouth complied.

(14)

¶ Thre dayes the mouþ dede faste,
Tyl wombe calde þe mouþ vnkynde.
"Vnkynde[2] thyn handes, are þey faste? [2 ? *for* Vnbynde]
Stere, *and* lete þe mylle grynde." 108

After that time, they called him unkind, and asked him to eat again.

Q*uo*d þe eren, "oure heryng is at þe laste."
Q*uo*d eyen, "we dase, and waxe blynd."
Q*uo*d handes *and* feet, "oure strengþe is paste,"
Q*uo*d brayn *and* herte, "vs wantes mynde." 112

(15)

The mouth said, "You complain both of my eating and my fasting." They answered, "We are well as long as you observe moderation."

¶ Quod þe mouþe, "ȝe playne whyle y ete;
And while y faste, ȝe make gret doel."
Quod hondes *and* feet, "also we gete
þat þou spendest eche a deel. 116
We may play, swynke, *and* swete,
While mouþe in mesure makeþ his mele.
For mesure kepeþ kynde hete,
And al þat tyme we fare wele." 120

(16)

Nota bene

I liken a kingdom in a good condition to a healthy man; while his limbs are of one accord, he is brave; if they quarrel, he falls ill.

¶ I likne a kyngdom in good astate,
To stalworþe man, myȝty in hele.
While non of his lymes oþ*er* hate,
He is myȝty, wiþ a-noþ*er* to dele. 124
ȝif eche of his lymes wiþ oþ*er* debate,
He waxeþ syk, for flesch is frele.
His enemys wayte erly *and* late,
In his feblenesse, on hym to stele. 128

(17)

All limbs stand in need of one another.

¶ And hed were fro þe body stad,
Noþ*er* partye were set at nouȝt,
And body wiþoute armes sprad.
Were armes wiþ-oute handis ouȝt? 132
Ne handis, but þey fyngres had?
Wiþoute fingere, what were wrouȝt?
þes lymes makeþ hed ful glad,
And al þe body, and it be souȝt. 136

(18)

If you allow a man to hurt your finger, he will take your arm;

¶ ȝif a man hurte þy fynger or too,
But þou make deffens o ferre,
Leg or arm may take þe fro;
To body or hed, auntre hym herre. 140

if our friends be destroyed, we must take heed of our enemies.

Ensample to kyngdom, y set this so:
And oure frendis be distroyed by werre,
þan kepe þe wisely fro þy foo;
For wiþ all his myȝt he wole come nerre. 144

(19)

¶ God saue þis man is so deuysed,
Hed *and* body, aH lymes in kynde.
But þere as vertues ben despysed,
To preye to god, þey waste here wynde. 148
God leue þat synne may be refused,
And of dedly synnes vs vnbynde,
And eche stat in his kynde be vsed.
God, of his mercy, haue vs in mynde! Amen! 152

God saves a man whose limbs are in full harmony.

XVI. A remembraunce of LIJ folyes.[1] [A.D. 1419]

[*Digby* 102, *leaf* 115.]

[9 stanzas of 14, *abab, abab, cc ddd c.*]

(1)

LOke how Flaundres doþ fare wiþ his folyhede!
Durste no man dygge after trouþe wiþ no manere toles.
To wynne [2] wrongly wele, wod þey gan wede,
But werkis of wys men were cast vnder stoles. 4
Glosers counseled lordis for to take mede,
To maken hem riche, and here lordis pore foles.
Whan þe souereyns were set, here sogettis to drede,
þe glosers skulked away, for shame of here sooles. 8
Falsed shal neuere ben ateynt
Til Iuge here eche mannys pleynt.
Redresse, *and* make an ende,
Or ellys to mercy bende; 12
Make hem kyssen *and* be frende,
þat were fon feynt.

Look how Flanders fares with her foolishness!

[2 lf. 115, bk.]

They followed the fools, and despised the wise.

(2)

¶ Fyfty folyes ben, *and* two;
Alle þo y wole mynne among. 16
To triste in trete to his fo
þat haþ begyled hem ofte *and* long,
And hate hem þat telle hym so,
And wilfully wolle suffre wrong: 20

There are 52 follies.

He is a fool who trusts his enemies, and hates good counsellors;

[1] I printed this, from my copy of the MS., in *Englisch Studien* 1897, in forgetfulness of Dr. Kail.—F. J. F.

It is worthy he smerte *and* be wo,
  þat of his owen skyn wole kerue a thong.
    þat chepen moche, *and* not han to paye,
    And wiþ his lord to homly wole playe, 24
      Swere moche, *and* not be trowed;
      Boste moche, *and* not allowed;
      Threte alle men, *and* neuere on bowed:
    All are folyes, þat y say. 28

who buys more than he can pay;

who swears and boasts beyond measure;

who threatens all, but conquers none.

(3)

¶ He is a fool, þat werre wole wake,
  þat may not maynten it wiþ mede,
And so moche vndertake,
  þat wot wel he may not spede, 32
And of his neyȝebour his enemy make
  For a straunge mannys dede;
And he þat mesure wole forsake,
  And nedles put hym-self in drede; 36
    Of mannys deþ haue no rouþe,
    But hate hem þat tellen hym trouþe,
      Loue hym þat cherische hym in synne,
      And suche games bygynne 40
        Where þat he wot he may not wynne,
    But besyen hym in slouþe.

He is a fool, who begins war without money;

who makes his neighbour his enemy for a stranger's sake;

who recklessly kills a man;

(4)

¶ He is a fool, þat no good can,
  Ne non wole lere, but slow in dede. 44
A gret fool, y holde þat man
  þat of his enemys haþ no drede.
þurgh suche foly, Flaundres be-gan;
  Of after perile þey tok non hede. 48
Hit is worthy, he ete bred of bran,
  þat wiþ floure his foo wil fede.
    And truste al in gloser charmes,
    In hyndryng in worschip of armes, 52
      And lette lawe it mot not syt,
      And conscience away flyt,
      May brynge a lord, er þat he wyt,
    Emyddis grete harmes. 56

who will not listen to good advice;

who does not fear his enemies. With such follies Flanders began.

(5)

¶ Flaundres was þe richest land, and meriest to mynne;
Now is it wrappid in wo, *and* moche welþe raft.
For defaute of Iustice, and singulere to wynne,
þey were rebeł, to ryse craft aȝen craft. 60
Here lord had part of þe foly þey were wounden ynne;
For-thy he les his lordshipe, *and* here fraunchise raft.
Here enemys lawhen hem to skorne, *and* seyn, 'for synne,
Of here banere of grace, god broken haþ þe shaft.' 64

She was the richest land; now woe has befallen her. They were greedy of profit; their prince had part in their folly, and so he lost his authority.

When prelat is forbode to preche,
No trewe man trouþe dar teche,
Encresyng of temperalte
Suspende spiritualte: 68
What land is gouerned in þat degre,
May wayte after wreche.

[leaf 116]

Where priests are forbidden to preach, and truthful men, to speak the truth, there God will send vengeance.

(6)

¶ I holde hym a fool, þouȝ he be wys,
þat spekeþ among men of name 72
þat at his wysdom set no prys,
But skorne hym, *and* don blame;
And he þat telleþ where peryle lys,
And gete no þonk, but harm *and* shame; 76
And he þat pleyneþ, y holde hym nys,
þat get no mendys, but dowble grame.
By þese poyntes fflaundres was lest;
Now is it out of rule *and* of rest. 80
Drede is here chef gayte.
So eche man on hem bayte,
þat ȝet þey honge in awayte
Of a newe conquest. 84

He is a fool who gives advice where he is not listened to.

By such things Flanders has been ruined.

(7)

¶ He þat myȝt thryue, and nel not thee,
Ne his owen harmes knawe,
Apert ne in preuytee
Serue god for loue ne awe, 88
Ne gouerne wel his owen degre,
Ne rule hymself in ryȝtwys lawe:
Whan wyse men fro hym fle,
þen god his grace wole fro hem drawe. 92

Whoever does not thrive, by his own fault, will be forsaken by God.

Can a man who gives his fortune to glozers, be saved by them?

þat moche wynneþ, and no thyng wole haue,
But ȝeue it awey, to nedeles þat craue,
Aȝens conscience despit
Borwe moche, *and* neuere quyt: 96
When god for þat gylt smyt,
What glosere can þat wounde saue?

(8)

He is to be thought a fool, who is led by his own will, and does not hear reason.

¶ þat freek may wel be holden a fool,
þat wayueþ wit, *and* worcheþ by wille, 100
And skippe into sclaundre scol,
And scorne hym þat telleþ hym skylle;
And lyue in Lenton as in ȝool,
His flesch in foly to fulfille. 104
þouȝ þe dotard deye in dool,
þe ryȝtwys nel not rewe his ylle.
Who so wil not knowe his awen astat,
Ne deliuere chekkys, er þat he be mat, 108
He shal haue worldis wondryng,
And his soule hyndryng,
And ay in paynes pondryng;
To mende þanne, is to late. 112

(9)

Of all people, there are but four that take no meed: Illness, Sorrow, Death, and Dread.

Nota

¶ Of alle folk vppon fold, y fynde but foure trewe,
þat don here deuere dewely, and take no mede:
Syknes is oon, and sorw doþ sewe,
þe thridde hat 'deþ,' and þe fierþe 'drede.' 116
þey clayme vs by custom, for þey oure kyn knewe,
And endid wiþ oure aunsetres tyl þey to erþe ȝede.
þey spare prynce ne pore, old ne newe,
For þey crepe in-to his cors, and cloþe hem in his wede.
Drede bryngeþ man to buxomnes; 121
Sorwe of herte makeþ synnes les;
Syknes, breþe stekenyng,
And bowe to a bekenyng, 124
And bryngeþ hem to rekenyng,
Tyl deþ alle redresse.

XVII. Loue þat god louеth.

[*Diyby* 102, *leaf* 116.]

[25 stanzas of 8, *abab*, *abab*.]

(1)

That ilke man wole lerne wel
  To loue god wiþ al his myȝt,
þat loue in his herte fele.
  þere god doþ loue, loue þou ryȝt; 4 Love what God loves,
There god doþ hate euerydele,
  Hate it boþe day *and* nyȝt, and hate what he hates.
ȝeue hym [1]noþer mete ne mele, [1 lf. 116, bk.]
  But flyt hym fere out of ȝoure syȝt. 8

(2)

¶ Many gret[e] causes is, Man ought to love God from many reasons.
  To loue god, why men ouȝte.
He shop vs lyk ymage his,
  And wiþ his deþ, fro pyne vs bouȝt, 12
And ȝut, þouȝ we don ofte amys,
  For eche a gylt he beteþ vs nouȝt;
And we þenke to amende, he profreþ to kys.
  Man, of loue he haþ besouȝt. 16

(3)

¶ ȝif a lord ȝeue fee or rent You love a lord only for your own profit's sake.
  For to do a gret office,
To serue hym wel is þyn atent,
  For thy profyt, but not for his, 20
For he fyndeþ þe þy vaunsement;
  þy loue vppon þe profyt lys.
Suche worldly louers are gostly blent; Such love does not please God.
  Suche loue to god is cold as yse. 24

(4)

¶ ȝif þou serue god for helle drede, Nor is your love perfect if you serve God from fear of hell or from hope of heaven.
  Or loue god for his blisse,
þat loue is worth no parfyt mede:
  þou [sechest] thy profyt, *and* not hisse. 28

To pyne ne blis, take non hede,
  But loue god, for good he is.
Nota de amore dei &c. Suche loue to god, his erande doþ spede,
  And pleseþ best to god y-wys. 32

(5)

Worldly men even do the 7 works of charity from such love.

¶ Fleschly man may do wele
  Þe seuene werkes of mercy þat god bed:
ȝeue pore folk mete *and* mele,
  Herberwe, drynk, cloþe, *and* fed, 36
For syngulere profyt, eche a dele,
  For drede of pyne, and couetys of mede.
Loue god ouer aH, for good he is;
  To pyne ne blisse, take non hede. 40

(6)

You must love God because he loves you.

¶ ȝif þou sette loue in þat degre,
  To loue god, for he þe wrouȝt,
þan make þou hym as he dede þe,
  þan loue for loue, euene is brouȝt. 44
ȝif þou loue god, for he made þe fre,
  þat dyȝed for the, to blisse þe bouȝt,
þan dyȝe þou for hym, as he dyȝed for þe;
  ȝut heuene blisse, þou quytest hym nouȝt. 48

(7)

God says, "Love me with all thy heart, and turn thy thoughts away from worldly riches.

¶ ȝit o thyng þere is byhende,
  Man, þat god askeþ of the:
"Alle worldys delys, fro þyn herte wende,
  Wiþ alle þyn herte, loue þou me. 52
þy swete þouȝtes [þou] me sende;
  For worldis goodis, myn are he.
Loue me gostly, þat am þy frende,
  þanne al euyl shal fro þe fle. 56

(8)

¶ þat loue me gostly, y can assay,
  For gostly loue in herte y souȝt.
Do worldly thyng fro þyn herte away,
  And haue me principal in þy þouȝt. 60

Be lord, *and* haue richesse, þou may;
  Worldis richesse, for man was wrouȝt.
Gostly loue, þat is my pray;
  But worldly goodis, in heuene comeþ nouȝt. 64

Thou mayst be a lord and have estates,
nota
but give me thy love.

(9)

¶ For gold *and* syluer, and precyous stones,
  Swetnes of floures, erþely bewte,
þe shrynes wiþ aH seyntes bones,
  In heuene were foul felþe to se. 68
Tyl body *and* soule aȝen arn ones
  Mad parfyt in claryte,
Saue god hym self, in heuene wones,
  þe principal, mankynde shal be." 72

All the treasures of the world would be loathsome in Heaven.
Mankind shall possess them till doomsday."

(10)

¶ 'God! how may y, man, bygynne
  Wiþ myn herte to loue þe?'
"Repente, *and* wylne no more synne,
  So mowe we[1] [2]frendis be, 76
Good soule, sybbe to my kynne;
  For y made it lik to me.
Mankynde y tok, a mayden wiþ-ynne,
  So, gostly and bodyly, breþeren be we.[3] 80

'Lord, how may I begin to love thee?'
"Repent thy sins.
[1] MS. ȝe
[[2] leaf 117]
[3] MS. wet

(11)

¶ Who loueþ god, he wil bygynne
  For to folwe goddis lore;
Loke where he dede wrongly wynne,
  Make amendis, aȝen restore. 84
ȝoure loue, fro me ȝe parten o twynne
  For worldis worship, ryches in store,
Heuene ȝates ȝe steken *and* pynne;
  þat ye shulde saue, ȝe haue forlore. 88

Thou withdrawest thy love from me by striving for worldly honour and riches.

(12)

¶ To gete loue þus bygynne:
  Wiþ clene herte, *and* swete þouȝt,
Wiþ trewe tong, not falsely wynne,
  Ne stele, ne flatre, ne lyȝe nouȝt. 92

Don't depart from truth;
don't lie, or steal, or flatter."

Do ryȝtwys dede, out *and* ynne,
Loke þy werkys be euene wrouȝt;
Do almes *and* penaunce, *and* leue þy synne:
Wiþ þese þre loue is bouȝt." 96

(13)

¶ God spekeþ to man, and lerneþ lore,
þe comaundementis *and* þe Crede.
"Ȝeue me þy loue, y aske no more,
Wiþ al þy herte, in loue *and* drede. 100
And þou nylt ȝeue it me, warne me byfore;
Sette pris to selle it; loue and bede,
I wole ȝeue the myself þerfore.
Where myȝtest þou haue a beter mede? 104

(14)

¶ And þou nelt ȝeue ne selle it me,
Aȝens me þou wilt debate,
þan wil y gon away fro þe,
And ȝelde to þe hate for hate. 108
My face wiþ loue shalt þou not se,
But steke þe wiþoute heuene ȝate,
Fro alle vertues *and* charyte,
Wiþ helle houndes, in endeles date. 112

(15)

¶ Haue y þy loue, so may þou quyte
I mad þe lik ymage to me;
And ȝif þe þenke þat was to lyte,
þanne þenk, y dyed on rode tre. 116
þouȝ þou trespas, y do not smyte,
But byd ȝif þou wilt mendid be.
And þou be lost, whom wiltow wyte?
Is it long on me or þe? 120

(16)

¶ Discrecioun of ȝong *and* old
Of alle þynge nouȝt ouȝte.
Of alle þat may be bouȝt *and* sold,
Loue for loue is euenest bouȝte. 124

Do alms and penance, and stop sinning.

If thou wilt not give me thy love, set a price on it; I'll offer myself for it.

If thou wilt not sell it me, I shall pay thee hate for hate, and damn thee.

I formed thee in my image; I died for thee; I don't punish thee for thy sins, but I give thee time to repent.

Love can be bought with love only.

Whan worldis loue doþ fayle *and* folde,
  Goddis loue fayleþ nouȝt.
Trewe loue makeþ men be bolde;
  Wiþ loue, felawship to-gydre is brouȝt. 128

Though all worldly love fail, the love of God will ever last.

(17)

¶ ffor loue, god com fro heuene toure,
  In mayden Mary tok mankynde.
ffor oure swete, he drank ful soure.
  Where myȝt we trewere loue fynde? 132
His loue passeþ worldis tresoure,
  ȝaf syȝt in helle to gostly blynde.
And we wole knytte his loue to oure,
  ffor soþe, þat knot shal neuere vnbynde. 136

From love to man, I, God, took manhood.

(18)

¶ "Haue y þy loue, so may þou gete
  þat loue wole þy soule saue,
Among myn angels haue a sete,
  In ioye of heuene, as seyntes haue. 140
ȝif þou nelt [1]y wol þe þrete,
  In helle pyne be fendis knaue.
Wiþ þy conscience þou trete,
  Wheþer is þe leuere for to haue. 144

With love thou wilt gain Heaven.

[1 lf. 117, bk.]

(19)

¶ And þou madde in þy mood,
  To werne me þe loue þou has,
I wole caste on þe myn herte blod,
  To bere witnesse þou forfetest gras, 148
And my vengeance, þat is so wood,
  Wiþ helle houndis in fyre þe chas.
þou hast fre wille, knowest euyH *and* good:
  Chese where wyltow take þy plas. 152

If thou refusest to love me, I shall torment thee in Hell.

(20)

¶ And þou of þy loue daungere make,
  What may thy loue profyte me?
And þouȝ þou woldest me forsake,
  Out of my lordschipe þou myȝt not fle. 156

I have no profit of thy love.

Angels bryȝt, *and* deueles blake,
  In helle *and* heuene, my lordschipes be.
þe*re* be no mo wayes to take;
  Is loue or hate more profyt to þe? 160

(21)

¶ ȝif þy loue to þy flesch doþ bende,
  To greue me þou dost bygynne.
ȝif þou loue þe world þat wole make ende,
  Of hym þou shalt more lese þan wynne. 164
ȝif þou be suget, and loue þe fende,
  He wole þe hate, and ȝeue pyne for synne.
Loue me! y am god, þy frende,
  And oure loues shal neu*ere* twynne. 168

Whoever loves the world, shall lose more than he wins.

(22)

¶ Whe*þer* trewe loue go or sende,
  Hym thar not tary in his dede.
When mede haþ leue to stande byhynde,
  þanne trewe loue, his erande may spede. 172
þouȝ trewe loue haue lityl to spende,
  Euere he fyndeþ a frend at nede,
þat fro his foon wole hym fende.
  Who so is loued, hym thar not drede." 176

True love need not fear enemies."

(23)

¶ God sayþ, "y haue m*er*cyes to dele,
  þ*a*t wole amende, no more do mys.
My m*er*cyes, þousandes mo ken fele
  þan þousandis worldis wikkidnes." 180
His herte blod wrot oure hele,
  And Ih*e*sus body, þe p*ar*chemyn is;
Wiþ trewe loue he prented oure sele,
  þat is heritage of oure blis. 184

Our salvation was written with Christ's heart-blood on his body, and sealed with true-love.

(24)

¶ þe*re* is an herbe þ*a*t hatteþ 'trewe loue,'
  And by name it haþ no pe*re*,
Is lykned to Ih*e*sus, y may proue:
  His handes *and* feet, þe leves were; 188

There is a herb called true-love, which is likened to Jesus.

His herte was wiþ a spere þurgh-shoue,
  Mannys loue was hym so dere.
What soule is syk, lay þat herbe aboue,
  Hit makeþ hool al y-fere. 192

Apply true-love to sick souls.

(25)

¶ God biddiþ vs do no þynges but two:
  In loue *and* drede to hym bende;
Lede þy soule, lustes fro,
  World *and* flesch, *and* fro þe fende. 196
Ihesus herte was cleued so,
  To lete out trewe loue to his frende.
In that blisse, god, graunte vs go,
  þere trewe loue woneþ wiþouten ende! 200

God grant us to go where true-love dwells.

XVIII. The declaryng of religioun. [A.D. 1421]

[*Digby* 102, *leaf* 117, *back.*]

[24 stanzas of 8, *abab, abab.*]

(1)

Who þat wole knowe condicion
  Of parfyt lyf in alle degre:
God is foundour of religion,
  Obedyent to charyte. 4
Swete þouȝt in deuocion,
  Is weddid [1]to chastite,
In brennyng contemplacion,
  þe hiȝest lyf of spiritualte. 8

God is the founder of religion.

[[1] leaf 118]

Contemplation is the highest degree of religiousness.

(2)

¶ The goode lyueres in spiritualte,
  þe worldly lyueres hem doþ hate,
Wiþ occupaciou*n* of temp*er*alte
  Dryueþ relegeon out at þe ȝate 12
For besynesse of vanyte,
  Vaynglory, *and* hyȝe astate.
þat þus chaungen here degre,
  þey come to heuene, neu*er*e or late. 16

Worldly men neglect religion, and turn to temporality.

(3)

Religion is a noble soul in a clean heart;

¶ What is religion in mynde?
In clene herte is soule o prys;
Out of praldom doþ vnbynde;
A louer of vertues, a hatere of vys. 20

the soul is wise

Eche soule is parfyt clerk of kynde
In hyȝe discrecion, *and* wys.

unless it be governed by the flesh.

Of soules, men may no fooles fynde
But assente to þe flesch, and make hym nys. 24

(4)

Religion is a champion in the battle against temptation,

¶ Religeon is champion in batayle,
Discomfites hys enemy;
ȝif temptacions hym assayle,
þere he hath þe victory. 28

and a true workman in the service of God.

Religeon is trewe trauayle,
In goddis seruyce neuere werye.
Haue mede wiþ martyres, he may not fayle,
þat euere is redy for to dyȝe. 32

(5)

Works without discretion,

¶ Werkys wiþ-oute discrecion,
Vaynglory in staat is brouȝt;

shrift without contrition,

And shrift wiþ-oute contricion,
In skorne þe sacrament þey souȝt; 36

and prayers without devotion, displease God.

And preyere wiþ-oute deuocion,
þouȝ þey preye, god hereþ hem nouȝt:
þe lippes turne preyers vp so doun,
þat spekeþ oþer þan herte þouȝt. 40

(6)

¶ Cherische no vices in ȝoure warde
To serue god in good atent,

Be not too hard with your fellow-monks;

And non wiþ other be to harde,
þat ben professed in ȝoure couent; 44

they might regret to have taken orders.

þey myȝte for-þenke it afterward
þey tok þe abyte, *and* wolde repente;
þey lese of god a gret reward
Whan wille fro religeon is wente. 48

(7)

A questyon of ȝow y craue,—
Resou*n* assoyleþ it by skille,—
Who may here soules saue,
To were an abyte, wole or nelle? 52
Penk on þy berþe, þenk on þy graue,
þy fleschely lustes not fulfille;
For, helle ne heuene shal no man haue,
Mawgre his teeþ, aȝeyns his wille. 56

Whoever will save his soul, should think of his birth and of his grave.

(8)

Thouȝ þou be of gentyl blod,
þenk aH com of Adam *and* Eue.
Gadre not in propre, worldis good;
þat nes no religeous, but worldis reue. 60
Pe herre degre, þe mekere of mood.
Tak no vengeance, þouȝ folk þe a-reue.
Lat comon lawe stonde as hit stood,
Loke no proude herte þy charyte meue. 64

Noblemen, remember that all men come from Adam and Eve.

(9)

Haue non enuye, [1]day ne nyȝt,
To goode lyuers bet þan ȝe,
But auyȝe faste wiþ aH þy myȝt
To lyue beter þan doþ he: 68
Pan countrefetest þou goddis knyȝt;
þat is enuye in charite.
Alle þouȝtes in goddis doom are diȝt,
And dedes, after þat þey be. 72

Don't envy others their better life, but emulate them.

[1 lf. 118, bk.]

(10)

Tho þat lyuen in fleschly delys,
Fro þat companye remewe;
Loue here bodyes, but not here vys,
And cherische hem to good vertue; 76
And þo þat wil al-gate be nys,
Loke þou noȝt here maneres sewe.
Go to company þat is wys,
Lete fooles drynke þat þey dede brewe. 80

Avoid wicked company, keep with the wise.

(11)

Men of Religion,

¶ Religeous, be war, wiþ whom ȝe stonde,
Wiþ gentyles or folk þat worldly is,
þat ȝe grype not hand in honde.

when taking leave, you may kiss men, but not women.

When ȝe take leue, loke not ȝe kys. 84
Man to man hem thar not wonde,
Ne woman to woman no *per*yle ne is;
But man to woman myȝte breke þe bonde;
In towche is susspescio*un* of mys. 88

(12)

¶ Suche towches not ȝe byde,

Such touchings might wound your own soul, and give others cause of suspicion.

Wolde buffete þe soule, and wounde wiþ-ynne,
ȝeue o*per*e cause, þat stonde bysyde,
To wene it were a bargayn of synne. 92
Towches, in custom, þouȝtis hide;
þan sclaundre *and* shame nyH not twynne.
With conscience, sclaundre *and* shame doþ chide;

Nota de religione, &c.

To shewe opert he wol be-gynne. 96

(13)

¶ With mekenesse ȝe may heuene gete.
Dispyse non in low degre.

Refuse honours and dignities.

Resceyue no worschip, ne hyȝe sete,
þat pryde go bytwen god *and* þe, 100
Wolde make to hem self forȝete,
For worldis ryches *and* vanyte.

Beware of drunkenness and gluttony.

War for dronkenesse of drynkes grete,
Fro glotry of metes of gret daynte. 104

(14)

¶ To religeon mekely bende,
To *ser*ue god in loue *and* drede.

Don't care about news;

To herkene tydynges, not ȝe wende,
Ne bokes of vanyte, not ȝe rede. 108

write letters to friends only.

Resceyue no lettere, ne non out sende,
But hit be for ȝoure hous nede,
O*per* to kyn or certeyn frende,
In goodnes ȝoure erande for to spede. 112

(15)

I Kepe ȝoure wacche and seruyce dewe, — Do all your duties.
And rule of habyte clenely ȝeme;
And fille ȝoure hertes wiþ good vertue,
And wikked vyces fro ȝow ȝe fleme; 116
But loke deuocion growe ay newe.
Be suche wiþ-ynne, as ȝe outward seme. — Be within, as holy as you look outside.
Good aungel *and* wikked boþe ȝow sewe,
And wryten ȝoure dedes, þat shal ȝow deme. 120 — Angels, good and bad, note all your acts.

(16)

I Wacche not outrage in wast despence,
Fro hard to nyce, þy fflesch to fede.
Wiþ bischop or shryfte ȝe mowe despence, — You may grow perfect without a bishop's or a confessor's special orders.
Fro hard to hardere ȝoure lyf to lede. 124
Withstonde temptacions, make defence;
þe moo ȝe withstonde, þe more mede. — The more you withstand temptations, the more you will be rewarded.
And ȝe wiþ seyntes wiH haue reuerence,
þan moste ȝe countrefete here dede. 128

(17)

I Kepe [1]sylence, whyder ȝe byde or go, — [1 leaf 119]
Fro wordis of vanyte, ȝoure lippes steke. — Refrain from vain words.
Speke faire to frend and fo,
For fayre speche doþ wrappe breke. 132
Pat doþ wrong, deme so. — Blame sins indulgently.
Lete not vengeance, þy wrappe wreke.
Vengeance is goddis, he demeþ þo
In werk *and* word, aH þat men speke. 136

(18)

I In rule of religeon is ordeyned ȝore:
Byȝe no thyng to selle *and* wynne. — Don't buy and sell for profit's sake.
Marchaunt *and* religeous, on mot be forbore;
þey may not wone, on herte wiþynne. 140
Ne kepe no iewels ne propre in store;
þat nes no religeous, but dedly synne
In fleschly delices, and loue it more
To parte þy loue and god atwynne. 144

(19)

Don't set those who lead a contemplative life,

¶ That þenkeþ good þouȝt in sylence,
  Þey speken to god in specyale.
How mow ȝe lette hem, for conscience,

to worldly work.

  Calle hem to werkis generall? 148
Su*m*me bidden, in vertue of obedience,
  Contemplatyf in spirituale;
To religeon they don a gret defence,
  Þat bryngen hem to werkis temp*e*rale. 152

(20)

Nobleness and riches bring nobody to Heaven,

¶ Hyȝe astate, ne gentyl blod,
  Bryngeþ no man to heuene blisse.
Gret hors ne iewel, ne browded hood,
  Nes no cause of holynesse, 156

but humility and righteousness may do so.

But pore of spirit *and* meke of mood.
  Ȝeue god þy soule, *and* eche man hisse.
Gret lordschipé, ne myche good,
  Nes no cause of sykernesse. 160

(21)

A monk's habit, fasting, prayers,

¶ Tonsure, abyte, ne no wede,
  Nes no cause of religeon,

and almsdeeds don't prove religiousness,

Ne wakyng, ne fastyng, ne almesdede,
  Ne p*re*yere ne oreson, 164
But þe herte þ*er*to take hede,
  Wiþ werkys of discrecion.

but devotion and contemplation do so.

Deuocion makeþ soules to spede
  Wiþ werkis of contemplacion. 168

(22)

¶ Religeon is most meke
  In abyte, of alle v*er*tues floures.
Richesse, ne worldis worschipe, seke,
  But offre to god alle honoures. 172
Richesse and worschipe make soules syke
  In vaynglory and sharp[e] shoures.

Let your virtues be the wax, and devotion the wick, to shine in Heaven.

Make v*er*tues þe wax, deuocio*u*n þe wyke,
  To brenne briȝt in heuene boures. 176

(23)

¶ Iustice is religeon in sete,
  þat demeþ riȝt in aH degre.
And queste is religeon, trouþe to trete;
  ȝeueþ eche man, þat his shulde be. 180
A child may wiþ his fader plete,
  And ȝut kepe his charyte,
And of his kyng blameles gete
  Lawe is so gentyH *and* so fre. 184

Justice is religion in the tribunal.

(24)

¶ þouȝ su*m*me of thy breþ*er*en don a trespas,
  He wole amende and do no moo.
P*ar*auenture þ*o*u art in þe same cas,
  Or after, myȝt ben in suche two. 188
Loke not þ*a*t þ*o*u hym chace,
  Ne sclaundre hym not to haue shame *and* wo.
Pray god forȝeue hym of his grace,
  And kepe þe wel þou do not so. 192

If one of your brethren trespass,

be not harsh to him,

but pray God to forgive him, and beware of the same slip.

XIX. [God's Appeal to Man.]

[*Digby* 102, *leaf* 119, *back.*]

[14 stanzas of 8, *abab, abab.*]

(1)

In my conscience I fynde,
  And in my soule I here *and* see,
To rep*r*eue man þat is vnkynde,
  Goddis wordis þis may be: 4
"Man of resoun, haue in mynde,
  I made þe lyk ymage to me;
For loue y hadde to mankynde,
  I toke manhed, lyk to þe. 8

God may say, "Man, remember that I took manhood from love of thee.

(2)

¶ Mannys loue y ȝerned ȝore;
  þat loue was in myn herte souȝt.
Mannys loue sat me so sore,
  Nas neu*e*re bargayn derrere bouȝt. 12

Man! is þe laft no loue in store?
Why dost thou not love me?
What is þe cause þou louest me nouȝt?
Telle me ȝif y myȝte don more.
What is byhynd, þat lakkeþ þe ouȝt? 16

(3)

¶ For þy loue y meked me lowe,
I died for thee.
And dyȝed on þe rode tre.
Answere, man, and be aknowe:
What didst thou suffer for me?
Shewe what þou suffred for me; 20
For suche seed as þou dost sowe,
þerof shal þyn heruest be,
In heuene or helle to repe *and* mowe.
As þou deserued, fong þy fee. 24

(4)

¶ Man, to þe y make my mone:
I bouȝt þe fro pyne to blisse;
Melte þyn herte, as hard as stone;
Do penance for thy sins.
þouȝ it be late, amende þy mysse. 28
In wraþþe, þouȝ þou be fro me gon,
Turn, and I will kiss thee.
Turne aȝayn, y wol þe kysse.
To make me frendis of my fon,
þerfore y ȝaf my lyf for hysse. 32

(5)

Don't strive to get worldly treasures.
¶ Be war, and loue not worldis good
To gete wiþ wrong, and calle it thyn.
Man, haue it in þy mood,
þou shalt rekene; for alle is myn. 36
I bought thee, thou shouldst serve me.
Why bouȝte y þe on the rood?
For þou shulde serue, *and* be myn hyne.
Make not myn argumentis wood,
To caste þe fro blisse to pyne. 40

(6)

Thy sins pain me.
¶ Man, why turmentest þou me so?
Euere þy synnes don encresce,
Thy vices grow; thy virtues wane
And þy vices waxen moo,
And þy vertues wanen lesse. 44

henke good y be, thy foo.
Whanne wylt þou of þy synne ses,
aue mercy on þy soule woo,
Or haue mynde on me, and ȝeue me pes? 48

Remember thy God, and have mercy on thy soul.

(7)

To suffre deþ, y meked me,
Fro pyne to blisse, þy soule to wynne.
o me so shuldest þou meke þe,
Leue *and* forbere þy synne. 52
o my lordschipe myȝt þou not fle,
Heuene ne helle, ne see wiþ-ynne,
ut where and whenne my wille be,
þy body *and* soule to parte o twynne. 56

I humbled myself to die for thee,
therefore thou shouldst give up thy sins.
Thou canst not flee from my power.

(8)

Thouȝ y haue graunted þe grace
To knowe boþe good *and* ylle,
Vyte þy self in eche a place,
Wheþer þou wylt þy self spille. 60
ouȝ flesch *and* world *and* fend [þe] chas,
Temptacion profre þe tille,
ou myȝt forbere and nouȝt trespas;
I lente þe knoweleche and fre wille. 64

Resist temptations.

(9)

In syknesse and pouerte,
Glade þerynne, and þanke me aH.
e more þou hast þerof plente,
þe nerre þe, be y shaH. 68
an say, 'Lord, kepe me neyȝ þe! [leaf 110]
At nede, here me when y caH!
ake fro me hele *and* prosperite
Raþere þan lete me fro þe faH!' 72

Thank me for sickness and poverty.

(10)

Man, rewe on my paynes sore,
Repente þy synne, *and* mercy craue.
y my woundes, swere no more.
Dysmembre no lymes þat y haue. 76

Repent, and swear no more.

Restore ill-gotten goods.
Let thy soul rule over thy body.

þy wrong wynnyng, aȝen restore.
ȝif þou wilt þy soule saue,
Lete soule be lord, and go byfore,
And make þy body þy soule knaue. 80

(11)

¶ Man, and þou wist how,
So liȝtly my gre to make,
Thou mayst easily win my grace.
þou noldest, for alle þe worldis prow,
For fleschly lustes me forsake. 84
In þy lyue, besye þe now;
In goode werkis wysely wake;
In loue, drede, to me bow,
And fle to me fro synnes blake. 88

(12)

Do the seven works of charity, keep my commandments,
and give me thy heart.

¶ Seuene werkis of m*er*cy, kepe hem weH,
þe comaundementis *and* þe Crede,
AH þy lyue, as y þe telle;
ȝeue me þyn herte in loue *and* drede. 92
Whyle body *and* soule togydre dwelle,
þou myȝt serue pyne *and* mede.
When soule is out of flesch *and* felle,
Shal neu*er*e do synne ne almesdede. 96

(13)

¶ Mayntene not wrong, to calle it ryȝt.
Vengeaunce and mercy are neighbours,
Vengeaunce *and* m*er*cy, neyȝebores ben þo.
As messageres þey ben dyȝt,
M*er*cy to frend, vengeaunce to foo. 100
ȝoure dede in derk, y se in syȝt;
þ*er*e nys nó þouȝt hid me fro.
thou wilt get one of them according to thy works.
After þy dede, þe doom is dyȝt.
Vengeaunce *and* m*er*cy dep*ar*teþ hem so. 104

(14)

My doom is righteous;
my son's doom, merciful;

¶ For my doom is riȝtwisnesse;
Riȝtwys longeþ to þe godhede;
And my sones dom is wys,
For m*er*cy longeþ to þe manhede. 108

þe holy gost grace lys,
  He ȝeueþ lyf, he ȝeueþ no dede.
Ouercome my wraþþe, *and* fle fro vys,
  And do þe comaundementis þat y bede." 112

the Holy Ghost gives grace."

XX. [How Man's flesh complained to God against Christ.]

[*Digby* 102, *leaf* 120.]

[27 stanzas of 8, *abab, abab.*]

(1)

The tixt of holy writ, men sayn,
  Hit sleeþ, but glose be among.
The spirit of vnderstandyng quykeneþ agayn,
  And makeþ the lyue endeles long. 4
A fantasie y herde sayn,
  There-of me lust to make a song,
'How mannys flesch to god dede playn
  On Ih*es*u Crist, had don hym wrong.' 8

I will tell how the flesh complained of Christ.

(2)

¶ The flesch, his playnt þus doþ bygynne
  To god fader, in heuene on hyȝt:
"Ih*es*u, brother of oure kynne,
  Haþ bygyled me wiþ his sleyȝt. 12
He haþ parted my soule *and* me o twynne,
  And raft [it] fro me by his myȝt.
Now, ryȝtwys god, let m*er*cy blynne!
  On Ih*es*u, þy sone, do me ryȝt! 16

It said, "God,

Jesus has alienated my soul from me.

(3)

¶ Body *and* soule, þou dede me make,
  In vnyte to-gydre so.
Now haþ Ih*es*u my soule take,
  And þus parted oure loue o two. 20
My soule haþ me [now] forsake;
  Sumtyme was frend, now is fo;
Byd me go wolward, faste, *and* wake,
  Alle here ioye is of my woo. 24

Formerly she was my friend, now she is my enemy.

(4)

"My soul has taken refuge with thy son,

¶ Fro me, to þy sone, my soule is flet;
Ful ofte þy sone in me here souȝte;
Now here loue to hym so fast is knete,
Away fro hym wol sche nouȝt. 28

[leaf 120, bk.] and does not care about me.

She semes dronken, or out of wit;
Of myn euelfare she has no þouȝt.
þat sorwe is so in myn herte hit,
I trowe to deþe y mon be brouȝt. 32

(5)

Formerly she was mild,

¶ Sum-tyme my soule was mylde
To my biddyng, in hoot *and* colde,
Synge, or playe, or chambres bylde,
Chef *ser*uaunt of myn housholde. 36

now she seems to be mad.

Now Ih*es*u haþ made here made *and* wylde;
ffro hym, departe neu*er*e she nolde.
She setteþ on hym riȝt as a childe;
Aȝens me she bereþ here bolde. 40

(6)

She will not allow me to have worldly pleasures.

¶ Whan I of here counseil craue,
Of fleschly lustes to haue my wille,
She calleþ me wod, *and* seyþ y raue;
She will neu*er*e graunte þ*er*tille. 44
She bidde þ me haue mynde of my graue,
Rule me in resou*n* *and* skille.
I was mayster, now am y knaue;
In that stat, brynge me she wille. 48

(7)

She always bids me act in opposition to my will to do wrong.

¶ Wolde y be proud, she biddeþ be meke;
Wolde y be gloton, she biddeþ me faste;
þ*er*e y wolde take, she biddes me eke;
Wolde y be lyther, she biddis be chaste; 52
ȝif y fyȝte, she biddes ley forþ my cheke;
þ*er*e y am slow, she biddis be haste;
Here answere is not to seke;
To speke to here, my wynde y waste. 56

(8)

¶ Ih*e*su com fro heuene blisse,
And tok flesch in a mayden fre,
Lowely, *and* most [of] mekenesse,
Hyd vnder flesch[1] oure frat*e*rnite; [[1] MS. flesch fleschly] 60
Now wold [he] take my soule to his,
ffor he suffred pyne *and* pouerte.
ȝit sumwhat y myȝte acorde to þis;
But why shulde my soule hate me? 64

"I should not mind Christ's taking my soul away, unless she hated me.

(9)

¶ Whan Ih*e*su and my soule be met,
Sone my werkis þey aspiȝe;
Here wit on me fast þey whet:
'In shame, *and* skorne, and vylenye, 68
To folwe þy fleschly lustes let,
Or ellis boþe ȝe shal dyȝe.'
þus am y vnder and ouer set.
She spettes on me, *and* doþ me fyȝe. 72

He and my soul blame my works, and warn me against sensuality.

(10)

¶ Wiþ me, my soule he doþ þrete,
And makeþ my soule me to hate.
Wiþ plesande wordis, he hoteþ here gete
In heuene blisse, a quenes astate. 76
þan comeþ she hom in wraþþe-ful hete,
Bedeþ here lette, boþe erly *and* late,
Casteþ me doun, *and* doþ me bete,
And tredeþ on me, and makeþ debate. 80

He makes her hate and ill-treat me.

(11)

¶ Thanne renneþ she aȝen as she were wood;
To Ih*e*su, þy sone, she doþ flyȝe.
He fedeþ here wiþ his flesch *and* blood,
But þanne here þouȝtes mownten hyȝe. 84
She biddiþ me water *and* bred to food;
As mortkyn forsaken, she let me liȝe.
She holdeþ me euyH, *and* no þyng good,
But a stynkyng carayne in here eyȝe. 88

He feeds her with his flesh and blood, and then she despises me.

(12)

¶ þus my soule, my body slees
  Wiþ gret anguysche *and* turment.
She telles, Ihesu dyȝed for pes;
  But fro his skole she is went; 92
Bytwen vs werre doþ encres.
  Here swerd is drawen, here bow is bent.
"My soul requires me to give up sensuality, lest we both be disgraced.
She sayþ but, 'fleschly lustes, sees!
  We mon be dede, and boþe be shent.' 96

(13)

¶ She acordid wiþ Ihesu, and me dede flyte,
[1 leaf 121]
  And sayde y shulde be [1]maked tame,
And sayde my werkys me adyte,
  And bryngen me in wikked fame. 100
She loves my enemies,
ȝif worldly men me don smyte,
  And don me boþe wrong *and* grame,
She loueþ that don me despyte,
and prays for all who shame me.
  And preyeþ for aH þat don me shame. 104

(14)

¶ Hyȝe fader, god of riȝtwisnes,
  Haue mynde of my sorwe sore!
And it be founden Ihesu loued mysse,
God, restore me my soul,
  To me my soule aȝen restore— 108
A litil playnt nes noȝt þisse,
  And alle þat y haue sayd ȝore—
þat y *and* my soule be frendis *and* kisse,
and make her love me again;
  And loue, as we dede here byfore. 112

(15)

¶ For my soule, Ihesu suffred wo,
  Bounden *and* beten wiþ skourges ynowe,
Crowned wiþ thorn, nayled also
Jesus died from love of her.
  On croos, tyl deþ dede hym bowe. 116
Wiþ a spere, his herte let cleue a two,
  Wyde open his loue myȝte out flowe,
So loþ hym was his loue forgo;
  He is worþy be loued, þat so dede wowe. 120

(16)

¶ My soule, y holde, holy es it,[1] [[1] MS. it es]
For she loueþ Ih*e*su, þat loueþ here wel.
But loue were tender*e* to loue vsed,
Were harder þan ston, and styffer*e* þan stel. 124
On Ih*e*su she is amerous and ful auysed.
What worldly þyng she seeþ or fele,
Al worldly ioye she haþ refused,
And me she loueþ neu*e*re a dele. 128

"My soul loves Jesus,

and hates the world,

(17)

¶ I wante my wille, and euel fare y,
Fro worldly merþe put o syde.
Fro worldis worschip she doþ me tary.
I may no þouȝt fro here hyde. 132
þ*e*re y blisse, she doþ wary;
þ*e*re y speke fayre, she doþ chyde.
She is newe waxen al contrary.
þ*e*re y dwell*e*, she nyl not byde. 136

and turns me away from worldly pleasures.

(18)

¶ She rep*r*eueþ my dagged cloþes,
And longe pyked crakowed shon;
Vpbreyde[þ] me my grete oþes,
And sayþ y breke goddis bone. 140
þat me is lef, aH she loþes.
I seye 'oþ*e*re men so don.'
She seyþ, þey go to helle woþes,
Wole to wende, wiþ hem to wone. 144

She scorns my fashionable dress,

and hates all that I like.

(19)

¶ Wiþ Ih*e*su, alway is she,
And now she lyþ wiþ hym in cracche,
Now into Egipt wiþ hym doþ fle
Fro Herowdes, lest he hem cacche. 148
In his moder armes, born wol she be,
And sowke wiþ hym, as chylde in tacche.
She folweþ hym in al degre,
And countrefeteþ to ben his macche. 152

She accompanies Jesus through all his life.

(20)

"My soul eats and drinks with Jesus,

¶ Wiþ hym doþ drynke *and* ete,
To lerne of his discressiou*n*;
Wiþ hym sche is skourged *and* bete,
And crucyfyed in his passiou*n*; 156

and is with him in his passion

She is wiþ hym in helle hete,
Wiþ hym in his resurexiou*n*,
And stye in-to heuene in his fadres se[t]e;
þens nolde she neu*er*e come doun." 160

and ascension."

(21)

¶ Now þe playnt is at þe last.
God answerd wiþ mylde sou*n*:
'fflesch,' he sayde, 'þ*o*u iangelest fast
Moche dene, *and* no resou*n*. 164

God answered, "Flesh, by this complaint thou accusest thyself.

Alle þy wordes þ*o*u dost waste.
Wille wiþoute discressiou*n*,
þyn awen pleynt þe doþ caste;
þ*o*u turnest þy self vp so doun. 168

(22)

[leaf 121, bk.] ¶ Thou makest maystershepe in al vys,
And here [turnest] fro my way,
And makest here þral to fleschely delys,
In vanyte to al worldly play. 172

Thy soul is ashamed of thy vices.

She is ashamed, now she is wys;
Sche lyued in vowtrye so many a day.
She haþ chosen þe loue most o prys,
And cast þe fals[e] loue away.' 176

(23)

¶ God seiþ: 'man, y made þe of nouȝt,
And kyd þat y loued þe dere,
And soule of resoun in þe wrouȝt,
ffayre and wys, angels pere. 180

Thou hast disgraced my image, and art the devil's slave.

þ*o*u hast defouled þe ymage þ*a*t y wrouȝt,
In seruage to fendis and fendis fere.
She folwed þy wille in dede *and* þouȝt,
In all*e* place, fer *and* nere. 184

(24)

¶ On Ih*es*u þou pleynt dost make,
  Sayde he bigyled þe wiþ sleyȝte,
And biddest me lete m*er*cy slake,
  And on Ih*es*u do þe ryȝt. 188
My sone, for þe, dede deth take,
  And kydde þe loue most of myȝt.
þouȝ he loue dede forsake,
  How woldest þou þis doom were dyȝt? 192

"Now thou complainest of Christ,

who died for thee.

(25)

¶ Flesch, þy synnes mochil is;
  þou art cast in þyn awen caas.
Knowleche, repente, *and* mende þy mys,
  And be in wille no more trespas. 196
I nel deme þe in ryȝtwisnes,
  But medle þ*er*wiþ m*er*cy and grace,
And brynge þy soule to heuene blys,
  Wiþ loue to se my fayre face. 200

I shall not judge thee after justice, but after mercy, and bring thy soul to Heaven.

(26)

¶ In ouerhope, be not to bold
  In synne, for to haue m*er*cy.
Let not wanhope in þe be old,
  For my grace is eu*er*e redy. 204
Fro helle pynes hoot and cold
  I assoyle þe, *and* out of p*ur*gatory.
At þy deth, or body be cold,
  To Ih*es*u in heuene þy soule shal fleye. 208

Do not sin in excess or in want of hope.

(27)

¶ In good werkis wysely wake,
  Playne not on Ih*es*u, what he sende.
Sykenes, pouerte, mekely take;
  Richesse *and* hele wysely spende, 212
And helpe aH pore for goddis sake.
  þan god wole lede ȝow, as his frend,
To ioye of heuene þat shal neu*er*e slake.'
  In-to þat blisse, god graunte vs wende! Amen! 216

Suffer sickness and poverty, and help the poor."

XXI. A lernyng to good leuynge.

[*Digby* 102, *leaf* 121, *back.*]

[20 stanzas of 8, *abab, abab.*]

(1)

Blessed be he who is poor in spirit;

POre of spirit, blessed be:
þouȝ he be lord of richesse fele,
He bereþ penaunce *and* pouerte.
That of his good to pore folk dele, 4

he shall be a lord in the kingdom of Heaven.

Of þe kyngdom of heuene a lord is he.
þat counseyleþ wel to soule hele,
And lyueþ in werkis of charyte,
Suche folk to heuene preuyly stele. 8

(2)

¶ Siþ god doþ blisse, and grauntеþ blis
þat don his word, and holde it trewe,

Cursed is he who avariciously strives for riches;

þan þat man cursed is,
þat lyueþ contrarious þat vertue. 12
þat filleþ his herte wiþ ryches,
Nedeles aueryce gadryng newe,

he shall never find rest in Hell.

For wikkid counseil, helle is his,
þere neuere nes reste, but euere remewe. 16

(3)

Blessed be he who is meek in spirit;

¶ Blessid be man þat in herte is mylde,
Buxom to lerne, and lef to teche,

he shall possess the earth, and lead others to Heaven.

Shal owe þe [1]erþe, and þeron bylde,
In helpe of mony his rychesse reche, 20
Of shrewes, make goddis childe,
Of gostly woundes, be soule leche;
Make tame to god, þo þat were wylde.
Of eche good lyuere, his werkis preche. 24

[[1] leaf 122]

(4)

Cursed be the hard-hearted man;

¶ þanne cursed be man in herte ruyde,
þat neuere nel lere ne vnderstond.
þouȝ he owe erþe, he shal not byde,
Til it be, out of his hond. 28

When conscience his werkis chyde,
  þat man shal neu*er*e reioyse lond. — he shall never rejoice in his fortune.
Fro alle ve*r*tues þat doþ hym hyde,
  To alle myscheues he makeþ hym bond. 32

(5)

¶ Blessed be he þat morneþ sore — Blessed be he who repents his sins;
  His breþ*er*e synnes, his awen mysdede,
Repente, *and* wille to do no more,
  But holde þe hestes þ*a*t god bede; 36
His wrong wynnyng aȝen restore, — restores ill-gotten goods, and helps the poor;
  And helpe pore þat han nede.
He shal be counforted þ*er*fore, — he shall be comforted in Heaven.
  In heuene blisse haue his mede. 40

(6)

¶ Than cursed be he haþ ioye of synne, — Cursed be he who increases his sins,
  And eu*er*e encreseþ mo *and* mo,
Boste þ*er*of, delyte þ*er*ynne,
  ȝeue men ensample to do so. 44 — and misleads others.
Heuene ȝates fro hem they pynne,
  Of goddis frendis make goddis foo;
In helle þey purchas here ynne;
  His felaschipe, with hym thay go. 48

(7)

¶ Blessed eu*er*e mote he be, — Blessed be he who hungers and thirsts for righteousness;
  þat hungren and thursten ryȝtwisnes;
He wolde were wel in al degre,
  þat god *and* man echon had his. 52
Gostly hunger and thurstes he
  þat fayn wolde mende þat is mys.
Ful filled he shal wiþ grete deynte — he shall be filled full in Heaven.
  At goddis feste in heuene blisse. 56

(8)

¶ Than cursed is he þat ful is fylde, — Cursed is he who harms the poor
  Wiþ wrong take pore mennys thrift,
þat makeþ pore men be spilde,[1]
  For synguler p*r*ofyt is sotyH theft; 60 — for his own profit's sake.

[1] MS.: spiȝed.

Make gulteles folk p*re*soned *and* kylde,
Of hous *and* land make wrongwys gyft;
Wiþ hunger *and* þirst his hous is bylde.
In helle is shewed eueꝗ-sponnen wyft. 64

(9)

Blessed be he who helps the poor and needy.

¶ Blessid be þe m*er*cyable;
Mercy *and* mede, of god he fonges.
In goddis doom he stondes stable,
þat wrekeþ not aꝗ his owen wronges. 68
To pore folk he is p*ro*fytable,
þat leueþ his good hem amonges.
Sorefuꝗ *and* hungry, he fyndeþ hem table,
The sorwefuꝗ he gladeþ to synge songes. 72

(10)

The rich who don't help the poor

¶ Thanne, how of hem han hertis stoute
þat reweþ non pore þat han penaunce,
Han nedeles gold noȝt to lene it oute,
But to þe borwere gret greuaunce; 76
But he may quyte, is ȝerne aboute
To p*re*sone hym or make destaunce:
But he be cursed, it is in dowte;
shall be cursed. [1 lf. 122, bk.]
þat haþ no m*er*ȝy, [1]mote haue vengeaunce. 80

(11)

Blessed be the peaceful man, he shall be called a child of God.

¶ Blessed be he þat loueþ pes,
Mekely to goddis byddyng bende.
He shal be cleped, at goddis dees,
Goddis sone, good *and* hende. 84
He wolde aꝗ werre shulde asses,
Of goddis foon, make goddis frende;
Make soule wiþ ioye to heuene pres,
And sorwe and werre to helle wiþ fende. 88

(12)

Whoever hates peace, and excites troubles for his profit's sake,

¶ Than, how of hem þat pes doþ hate,
Wolde oueraꝗ were werre *and* woo,
Eche man wiþ o*þer* debate,
þat shulde be frend, make hem foo; 92

For synguler wynnyng to his astate,
Lede his men, o*þer*e to sloo:
He shal be blessed neu*er*e or late;
His werkis curseþ hym, where he go. 96

shall be condemned by his own works.

(13)

¶ The clene of herte, blissed be,
þat lyueþ after goddis lore.
God hym self he shal see,
þ*er*e as blisse is eu*er*e more; 100
And gou*er*neþ wel his owen degre,
And doþ þe dede þat he come fore;
Fulfylleþ þe werkis of charyte:
His v*er*tue gadereth mede in store. 104

Blessed be he who has a clean heart; he shall see God.

(14)

¶ The herte þat is fyled in synne,
And sulpeþ his soule wiþ spottes of blame,
Goddis curs he doþ wynne,
þat spyseþ hym-self and goddis name. 108
His astate, he nele not dwelle þ*er*ynne;
To s*er*ue god hym þenkeþ shame.
Ȝif god *and* he departe o twynne,
In helle he may be meked tame. 112

Whoever lets his heart rot in sin, falls under the curse of God.

(15)

¶ That is p*ur*sued[1] for riȝtwisnes
Is blessid, where he go or ryde;
þe kyngdom of heuene is his,
þat quereH to ende, in charite byde. 116
God wole brynge hym to heuene blis,
And fro his enemys þ*er*e wole hym hyde;
And þo þat p*ur*sue hym with mys,
To helle þey ben here awen gyde. 120

[1 MS. presued]

Blessed is he who is persecuted for righteousness' sake; for he shall go to the kingdom of Heaven.

Nota

(16)

¶ Thanne are they cursed in here lyf,
þat auaunceþ þe fals, *and* stroyeþ þe trewe,
Mayntene fals quereH *and* stryf,
Riȝtwis men wrongly p*ur*sue, 124

Cursed are those who maintain falsehood against right;

Defowle boþe maydeñ *and* wyf,
þat shulde be clene in alle *ver*tue.
they shall reap as they sow. Eche dedly synne is a dedly knyf;
For he shal repe þat he sewe. 128

(17)

'You shall be blessed ¶ ȝe shal be blessid, erly *and* late,
By *ver*tue of gospeH þat ȝe p*re*che.
ȝe shul be blessid, whan folk ȝow hate,
And cursen ȝow for ȝoure speche. 132
ȝoure tonge is kaye of heuene ȝate,
though people hate you for my sake.' ȝoure word, þe way to heuene hem teche.
Folk wiþ ȝow schal debate,
ffor me wiþ lesynges ȝow apeche. 136

(18)

Be cheerful, for your reward in Heaven shall be great; and be not afraid of tyrants, who may slay your body; but fear God, who may save or spoil ¶ Glade ȝe wiþ-ynne, and ioye wiþ-oute;
ȝoure mede in heuene moche is.
Drede no tyrauntes sterne *and* stoute
May sle þy body, and take as his. 140
God, þe fader of heuene, ȝe dowte
May brynge þe soule to pyne or blis;
[leaf 123] He schal deme aH þe world aboute,
both your body and soul. To heuene for goode, to heH for mys. 144

(19)

You are the salt of the earth. ¶ Of erþe ȝe ben cleped 'salt,'
ffor salt of wisdom soule saues;
Do your work well, Go vp-riȝt and be not halt,
ffor mayster of *ser*uaunt his *ser*uice craues. 148
you will have to account for it. þyn astate rekene þou shalt,
How þou it gat, how þou it saues.
Fewe ben chosen, þouȝ mony ben calt,
Fro goddis *ser*uyce are worldly knaues. 152

(20)

Nota ¶ To lanterne ȝe ben likned riȝt,
You are a lantern to the world; don't hide your light, In aH þe world ȝe shal be kyd.
ȝoure p*re*chyng shal be candel liȝt,
Nouȝt vnder worldly buschel hyd, 156

But on a candel-styke on hiȝt;
Nouȝt vnder a chiste, vnder a lyd;
In good werkis shyne ȝe bryȝt,
And lyue ȝe so, riȝt as ȝe byd. 160

but let it shine in good works.

XXII. Knowe thy self *and* thy god.

[*Digby* 102, *leaf* 123.]

[9 stanzas of 8, *abab, abab.*]

(1)

Thenke hertely in þy pouȝt
Of what matere þou dede bygynne.
Of fylthy seed þou were wrouȝt,
And wan in at þe wyket of synne. 4
Foulere fylþe knowe y nouȝt
þan þou were fed þy moder wiþ-ynne;
In a sake ful of filþe þou was out brouȝt,
In wrecchednes horyble, and stynkyng skynne. 8

Remember of what stuff thou art made.

(2)

What þou art, knowe þy self wel.
þou were conceyued in synne, *and* born wiþ woo.
By moder *and* þou, on fortune whel,
In perile of deþ, parted a-twoo. 12
Of pynes of helle, what soules fele,
And þou in mynde keped þoo,
Hit wolde make þy corage kele,
Whan þou hadde wil, to synne goo. 16

Thou wast conceived and born in sin.

(3)

God made þe of nouȝt, haue in mynde,
Wiþ soule of resoun, lyk his ymage.
In heuene, wiþ angels, aboue þe wynde,
He ordeyned þe endeles heritage. 20
Viþ more loue he dede þe bynde:
Bycome þy brother in mannys lynage.
He, ielous louer *and* trewest to fynde,
þy soule is spouse to his maryage. 24

God made thee in his image.

He became thy brother;

thy soul is his spouse.

(4)

Keep thy wedlock truly, and don't make him a cuckold.

¶ To god, thy wedlok wiþ loue holde,
In brennyng contemplacion,
And make nouȝt hym cokewolde,
To loue in fornycacion. 28
On goddis m*er*cy be not to bolde,
To falle in temptacion.
Kepe charite hot, let it not colde
For quenchyng of deuocion. 32

(5)

Love thy neighbour.

¶ Loue aH folk in charyte,
Body *and* soule in good atent,
As þou wolde þey dede þe;
þat is goddis comaundement. 36
Who breke þo hestes, cursed is he
Til þey come to mendement.
þou p*re*yest eu*er*e-more in aH degre
Til þat þou to synne assent. 40

(6)

Think of thy sins and of thy virtues.

¶ That þou hast don siþ þou were bore,
AH þy lyuyng byþenk þe newe.
Wheþ*er* hast þou more in store,
Or of vices or of v*er*tue; 44
And wheþ*er* hast þou folwed more
Good aungel or wykked, for boþe þe sewe;
þy countretayle þey wil shewe, þe skore,
[1 lf. 123, bk.] In helle or in heuene, [1] wreten trewe. 48

(7)

¶ Haue mynde, god sente his sone adoun,
Tok mankynde in flesch *and* felle,
Remember the passion And suffred hard passioun,
Dyed on croys, and heryed helle. 52
Haue mynde of his resurexioun;
Byleue aH þis trewe gospelle.
and the ascension of the Lord. Haue mynde on his Assencioun;
On god his fader riȝt hond, doþ dwelle. 56

(8)

¶ þenke þou shalt dye, *and* nost whenne ; — Thou must die, and shalt go either to Heaven or to Hell.
þou art incertayn, þerfore drede.
Fro heueue to erþe, god shal come þenne,
Deme euel *and* good, after here dede ; 60
Oe good, to heuene blisse renne,
In endeles lyf to haue here mede ;
Oe wikked, in helle for to brenne,
In endeles pyne, deþ shal hem fede. 64

(9)

¶ The ten comaundementis, þou hem kepe ; — Keep the commandments, flee from sin,
þe seuen werkis of mercy, wel hem vse ;
Oe seuene synnes þou be-wepe,
þy fyue wittes þe auyse. 68
Do penaunce, *and* preye whyle þou schuld slepe ; — do penance.
þe fend and fals[e] world despise ;
No fleschly lustes þe vndercrepe ;
Fle all foly, and folwe þe wise ! 72

XXIII. Of the sacrament of the Altere.

[*Digby* 102, *leaf* 123, *back.*]

(16 stanzas of 8, *abab, abab.*)

(1)

I wole be mendid ȝif y say mys.
Holychirche nes noþer tre ne stones.
Oe hous of preyers, god nempned þys,
Boþe goode men *and* wikked ressayueþ at ones. 4 — The Church is a congregation of good men;
Oere as gadryng of goode men ys,
Is holychyrche of flesch *and* bones.
Prestes are lanterne, hem to wysse — priests are to lead the way
þe wise weyes to heuene wones. 8 — to Heaven.

(2)

¶ Holychirche, heryȝe þy saueour, — Church, glorify thy Saviour.
þynk þy hurd, god on hiȝt,
Wiþ song *and* ympnes, tyde *and* houre,
Reioys in hym day *and* nyȝt ; 12

For he is more þan any honour,
  For his honour passeþ oure myȝt,
For we ben his, *and* he is oure;
  AH þouȝtes ben to hym dyȝt. 16

(3)

This day is most fit for glorifying, the bread of the holy supper being exhibited.

¶ A specyaH tyme of heryeng here.
  Lyueliche quyk bred is put forþ þis day,
Whyche in þe table of þe holy sopere,
  Wiþ-outen doute was ȝouen oure fay 20
To þe company of twelfe breþ*er*en þ*er*e were.
  By here ful heryenge, ioyed þay;
Wel sowned in here ere,
  Wiþ ioly herte, fayre song to say. 24

(4)

By this we know

¶ A day is mad of solempnyte,
  Of þis table first ordynaunce is worschipful tolde.

that Easter has come round again.

In þis newe kynges table, now knowe we
  Newe Estren endeþ the olde. 28
Newe thyng dryueþ old þyng fro his degre;
  Out of mynde, þe lasse of tolde.
So soþfast sunne, by hys pouste,
  Dryueþ awey shadewe, and striȝeþ colde. 32

(5)

As the light removes the night, so did Christ at the holy supper;

¶ As lyȝt liȝteneþ nyȝt, fro derkenes of kynde,
  So dede crist at þe holy sopere,
Bad pertely do so of hym mynde,

he bade us consecrate bread and wine

  By holy ordynaunce tauȝt vs to lere, 36
Halwe bred *and* wyn, by hys word *and* wynd,
  To an ost of helþe to cristen men here,

to drive away the shadow of death.

ffro shadwe of deþ, to gostly blynd,
  To liȝt of lyf, to shynen clere. 40

(6)

The bread is turned into [leaf 124] flesh; the wine into blood.

¶ Lore is ȝouen to cristen men,
  In-to flesch passeþ þe bred;
As holychirche doþ vs kenne,
  þe wyn, to blod, þat is so red. 44

þou seest not fleschly þou takest þenne;
  Þy byleue of herte, makeþ þe fast fro ded,
Wiþouten ordre of þynges, to renne,
  By tokene *and* word þat he bede. 48

(7)

¶ Wiþ-outen help of ordre of þyngis,
  Þe bok of oure byleue is lent,
Vnder dyu*er*ce spices only tokenynges,
  Þouȝ þe spices fro hym be went, 52
Not durked ne hyd, but riȝt shynynges,
  Þouȝ fleschly syȝt fro hym be blent,
Þe soule haþ ioye, and mery synges,
  When good byleue seeþ þe sacrament. 56

You cannot see the transubstantiation with your fleshly eyes, but only in your belief.

(8)

¶ Þe blod is drynk, þe flesch is mete,
  Ys gostly fode, þe soules delys;
Neu*er*e-þe-lattere, of crist to trete,
  He dwelleþ vnder ayþer spys. 60
Þe ressayuo*ur* counteþ not þ*a*t þey ete,
  Ne brekeþ it not, but hool it lys.
Þouȝ a thowsand take at o sete,
  Alone on takeþ as moche o prys. 64

Christ is present in either species, even in the smallest part of it,

(9)

¶ While obley in yrnes, or boyst ys stoken,
  Hit nys but bred, *and* sengyl bake;
Whanne þe prest, to hit, goddis wordis hath spoken,
  Crystys quyk body, vndir bred o cake. 68
Þouȝ it a þousand peces seme broken,
  Nes parted ne wasted, but al hoH take.
In byleue of holychirche, who wyl hym ȝoken,
  Aȝen þis, non argument may make. 72

as soon as the priest has spoken the words of God.

(10)

¶ That ressayueþ, children, man, *and* wyf,
  Not al yliche deuociou*n*.
Su*m*me taken it in synne *and* stryf,
  As bestes wiþ-outen discrecio*un*. 76

The wicked receive in the housel their damnation; the good, their salvation.

þe wikkid resceueþ a dedly knyf,
And his endeles dampnacioun;
þe good resceyueþ endeles lyf,
To body *and* soule saluacioun. 80

(11)

¶ When þou to chirche gost
To resceyue god, wisely go.

Though you receive only a small part of the host,

I suppose þe prest haue but on ost,
Breke it, *and* parte to twenty *and* mo: 84
As moche is þe leste cost
As in þe grettest pece of þo;
Deme aH yliche, lest *and* most;
Quaue not, ne drede not, to sen hit so. 88

(12)

¶ þouȝ þe prest þe sacrament clyue
In a þowsand peces *and* þre,

the sacrament does not lose its virtue.

þe state, ne stature, ne myȝt doþ myue,
Ne leseþ ne lasseþ of his pouste. 92
þy fleschly syȝt þou shalt not lyue;
But tokene of brekyng makeþ he;
For fleschly skyn, no sacrement kan preue,
In gostly bylyue shal saued be. 96

(13)

The Jews ate a lamb at Easter; we eat living bread.

¶ In old[e] lawe, ȝe wyten how
At estren þey eten a lamb al ded,
Is ouer put in newe lawe now;
At estre, we eten quyk bred. 100
In old[e] lawe, for mannys prow,
God þe comaundementis bed;
And oure newe lawe we don allow,
And keþen boþe by goddis red. 104

(14)

Jesus, forgive us our trespasses,

¶ Lete þy mercy passe ryȝt,
And forȝeue vs oure mysdede!
þy face, wiþ loue to seen in syȝt,

lead us to Heaven,

In lond of lyf, þou vs lede. 108

Among þy seyntes in heuene on hyȝt,
At þat feste of lif, god, vs fede!
Soþfast bred, god of myȝt,
Ihesus herde, þou vs hede! 112

and feed us among the [lf. 124, bk.] saints.

(15)

¶ In syȝt *and* in felyng, þou semest bred,
In byleue, flesch, blod, *and* bon;
In syȝt *and* felyng, þou semest ded,
In byleue, lyf, to speke *and* gon; 116
In syȝt *and* felyng, noþer hond ne hed,
In byleue, boþe god *and* man;
In syȝt *and* felyng, in litil sted,
In byleue, grettere þyng nes nan. 120

To our senses thou seemest common bread; but in our belief, thou art the living and almighty God.

(16)

¶ Whan Abraham of Ysaac his offryng made,
ffor a ffygure he lykned is
To angels bred, oure fadres hadde,
þat god fed hem in wyldernes. 124
Afterward, god hem bade,
"A paske lomb rosted, and eteþ þes."
In stede of þat, oure soules to glade,
We resceyue oure housell, god o blisse. 128

Isaac,

the manna,

and the paschal lamb, were types of Christ, whom we receive in the housel.

XXIV. The Lessouns of the Dirige.

[*Digby* 102, *leaf* 124, *back.*]

[52 stanzas of 8, *abab*, *abab*.]

(1)

Lectio *prima*: Parce mihi, domine.

Almyȝty god, lord, me spare,
ffor soþe, my dayes werkys ben noȝt.
My wittes on nyȝtes wrong y ware,
þerof longe ȝeres mon be wroȝt. 4
þenke, man, þou ware born ful bare.
In-to þis world what hastou broȝt?
Out of þis world whanne þou schalt fare,
þou schalt bere with þe ryȝt noȝt. 8

Spare me, O Lord, for my works are vain.

(2)

What is man?

¶ What is man of gret renoun,
That of hym self makeþ aldre mest?

Why doest thou suddenly punish him?

Why settyst þou þy herte aȝen resoun,
And sodeynly repreuest hem mest? 12
In þe dawenynge þou souȝtest hem vpsodoun.
Contrary to godis hest
Þou purchasest þy saule helle prisoun;
For fleschely lust, wormes fest. 16

(3)

How long will thy punishment last?

¶ How longe sparest þou me noȝt,
To swolwe my spotel, bote it me gryue?
Þou keper of men, alle þyng hast wroȝt;
What shal y do to þyn byhyue? 20
What hastou set me contrarie þy þoȝt,
Þy holy lawe to repryue?
Lord, whenne my werkis mon be soȝt,

Don't despise me in my misery.

Dyspyce me noȝt in my myschyue! 24

(4)

I am disgusted with myself.

¶ Ful heuy to my self y am maad withynne;
My werkes, on me heuye isse.
Why takest þou noȝt away my synne,
And bere from me my wykednesse? 28
I slepe in dust, for we ben kynne,
For erthe claymeȝ me for hisse.
To seche me eerly, ȝif þou begynne,
I ne may withstonde þe y-wisse. 32

(5)

Lectio secunda: Tedet *animam* mea*m*.

My soul disdains me.

¶ My soul, of my self anoyed isse.
I shal leüe my speche aȝens me.
To my soul y wole speke in bitternesse,

I shall say, "Don't condemn me, O Lord; show me the cause of thy anger.

And y shal saye to god so fre: 36
Wyl noȝt dampne me fro blisse,
Shew me þe cause, þat wolde I se,
Why demestou me þoȝ y dede mysse,
Lord, whether þe þynke good to þe. 40

(6)

¶ ȝif þou chalenge my werk, *and* bere me doun,
Me that am werk of þy hande,
And þou in consayl helpe ȝe moun
To wykked men here synnes withstande, 44 Thou helpest wicked men
Wiþ repentaunce *and* sorwful [1]soun [1 leaf 125]
May launce hem from þe deuelys bande: to repent their sins;
To ȝerde of loue y moste me boun; I bow to thy wand of love;
Lord, me chastice wiþ þat wande. 48 chastise me with it.

(7)

¶ Wheþer þyn eyȝen ben fleschlye, Are thy eyes as man's eyes,
Or þou seest as man shal see?
Or þy dayes so sone syȝe, and thy days as men's days,
As other mennys dayes be? 52
Or þy ȝerys riȝt so hye,
As mennys tymes in here degre?—
For þou art god shal neuere dyȝe,
For sorwe *and* deþ shal from the fle— 56

(8)

¶ That þou seche my wykkednesse, that thou searchest for my wickedness
And ransake my synne,
And wyte I haue noȝt doun mysse,
Bote hert *and* soule clene withynne. 60 though my soul is clean?
Soþes þer no man nesse
May skape þyn hond, *and* from the twynne,
Bote repentaunce *and* mercy kesse.
þat now ben frendis, lord, make hem kynne. 64

(9)

Lectio *tertia*: Manus tue fecerunt me. Thy hand made me,

¶ Thy hand made me man of resoun,[1] [1 MS. þe soun]
And shope me al in compas,
And sodeynly þou cast me doun, and now it suddenly casts me down.
ffor knew y noȝt what þou was. 68
Of me men sample take mowen, Let others take an example by me.
Be ware lest þay folwe my tras.
I hadde lordshiþ in feld *and* toun, I was rich, now I lie on a dunghill.
Now on a donghille is my pas. 72

(10)

¶ Haue mynde on me, lord, *and* take hede
Of fen of erthe þou dede me make.
In-to dust aȝen þou shalt me lede,
My soule from þe body take. 76
My flesch is ful sleper atte nede,
And solpeþ my soule wiþ synnes blake.
Lord god, þy dome y drede.
Whanne þou comest, y mon awake. 80

Thou madest me of dust, and wilt reduce me to dust.

(11)

¶ My hert shulde be stedefast,
þou hast lopred as mylk, *and* slep in þouȝt,
Riȝt as chese þou croddest me fast.
I wyte my synnes þat y wrouȝt. 84
Lord, alle my synnes away þou cast,
Bote wiþ my synnes cast me noȝt.
þou knowest how longe my lyf shulde last;
þou sette my terme, y passe it noȝt. 88

Thou formedst me like cheese.

(12)

¶ þou cloþedest me with flesch *and* skyn,
With bones *and* synewes made me to-gyder;
Lyf *and* mercy ȝaf me withyn;
As brotel vessel y stonde slyder. 92
þy sechyng haþ kepyd my gost with wyn.
A, lord, whenne þou comest hyder
To deme al erþe, þy domes to twyn
þouȝ I wolde fle, I not noȝt whyder. 96

Thou clothedst me with flesh and bone, and gavest me life.

(13)

¶ To deme þe erthe whanne þou wendys,
Fro face of þy wraþþe whyder shal I go?
To hyde me wiþ angels aren goddis frendys?
And god me hate, þay ben my fo. 100
And I hyde me in helle among fendys,
In pyne þay wolen tormente me so.
I haue synned [1] riȝt moche, my synne me schendys.
Me thynke þay waxen mo *and* mo. 104

Whither shall I flee from thee on doomsday?

[1 lf. 125, bk.]

(14)

¶ My trespas moche arn blamed.
  Bote repentaunce be mendement,
Byfore þe, y drede, y am aschamed.
  Whenne þou comest to iugement, 108
þat weren wylde, mon be tamed,
  Al wopen of wraþþe mon be brent;
In bok of lyf þo þat be named,
  To ioye of heuene mon be sent. 112

I fear I shall be disgraced by thy judgment.

(15)

¶ Almyȝty god, lord, me ȝeme,
  In thy mercy þou me lede.
Whenne my soule is boden out fleme,
  Helpe me, lordꝑ, atte al my nede. 116
Whenne þou al þe worldꝑ shal deme,
  Dampne me noȝt after my dede.
Whenne þat angels blowen here beme,
  þenne alle folk may haue gret drede. 120

Have mercy on me;

(16)

¶ From worldis worschipe y am shoue,
  And broȝt abas from al astat.
My skyn is cloþed al on roue,
  In pouerte *and* peyne my wyt is mat. 124
Lordꝑ, chastice me wiþ ȝerdꝑ of loue,
  þouȝ y haue seruyd þe swerdꝑ of hat.
Wherto wyltou þy maystry proue,
  Wiþ suchon as I to make debat? 128

chastise me with the wand of love, though I deserve the sword of revenge.

(17)

Lectio *quarta*: Quantas habeo.

¶ Als many wykkednesse *and* trespas
  And synnes withoute noumbre mo
Shew me; why hydest þy fas
  fro me, and demest me þy fo? 132
Lordꝑ, þenkes þe solace
  This turment, *and* do me wo?
A drope of thy mercie of oyle of grace,
  Lordꝑ, graunte me er y go. 136

Grant me a drop of thy mercy.

(18)

¶ I am slyme of erthe, haue in mynde,
Pore of matere *and* dedely,
As a lef styrede with wynde.
On me þou prouest þy maystry. 140
þou prouest þy myȝt, and þat I fynde,
O þe stubble, þat is so drye,
þou p*ur*suest me, *and* wylt me bynde,
Wiþ synnes in my ȝouþe þou wylt me stroye. 144

I am but a withered leaf, and against that thou provest thy power.

(19)

¶ Lord, þou p*ur*suest me fast,
for soþe, aȝens me þou doest wryte
Bitternesse, bote swete is past.
I may noȝt blenche whenne þou wylt smyte. 148
I trowe þat þou wolt me wast,
With synnes in my ȝouþe do me endite.
Lord, on me þy wille þou hast.
My grete synne myself y wyte. 152

Thou visitest me for the sins of my youth.

(20)

¶ In synne þou settest my fot *and* hede,
And alle my werkes hastou soȝt,
And alle steppys y eu*er*e ȝede;
ȝe haue nombred alle my wordes *and* þoȝt. 156
And als þou hast taken hede,
Roten y schal be, wasted to noȝt;
As clothes þat moþþes on hem fede,
So shal my flesch with wormes soȝt. 160

Thou hast counted all my words and thoughts.

(21)

¶ Wo [to] me, so mon y be,
For y haue don moche synne.
I, wreche, whyder shal y fle
ffor wrechyd lyf y lyued ynne? 164
My lord, my god, noȝt bote to the!
God of m*er*cie, on me mynne!
Lord, haue m*er*cie on me,
Let noȝt thy loue [1] fro me twynne! 168

Whither shall I flee but to thee,

God of mercy?

[1 leaf 126]

(22)

Lectio *quinta*: Homo nat*us*.

¶ Man, that is of woman born,
Lyuynge short tyme he is.
Er his nauel be knytte *and* shorn,
ffulfilde with many wrechidnes. 172
Er he fro moder be forborn,
In peryl of deth, bothe partie es.
ȝif flesch be lord, the soule is lorn;
Bote soule be lord, he leseth his blys. 176

The life of man is short.

Before his navel is knotted and cut, he is full of wretchedness.

(23)

¶ Man geth out as don floures,
Corage *and* strengthe, *and* fayre of hewe;
Makeþ moche of hymself, sayþe al is oures,
And repeth þat he neu*er*e ne sewe. 180
He is defouled be dayes *and* houres,
And fleeþ as shadow, þat neu*er*e grewe;
Dwelleþ neu*er*e in þe self stat of ouris,
Encresceþ mo vyces þan v*er*tew. 184

He withers like flowers,

and vanishes like shadows;

(24)

¶ And þ*o*u holdest worthy to open thyn ey,
And come to me, *and* clayme for rent,
To loke on such a wrecche as y,
And lede hym with the to iugement, 188
þer al mankynde in company,
Atte thy gen*er*al p*ar*lement;
Vertues to heuen ther schul ȝe try,
The vyces in helle fyr*e* be brent. 192

and thou vouchsafest to look at me,

and to lead me to thy judgment.

(25)

¶ What man may make hym clene,
þat is conceyued in vnclene sed?
Ywhether þ*o*u art alone, withoute mene?
To felowschipe þ*o*u hast non nede. 196
Short ar mannys dayes sene,
And the nombre of hys monthes in thy dede.
þ*o*u hast sette his terme of fat *and* lene,
He passeþ it noȝt for no mede. 200

The life of man is short; his term of fat and lean is set; he cannot prolong it for meed.

(26)

Go a little away from me, that I may rest in amendment till I die.

¶ A, go away a lytel hym fro,
In mendement that he mow rest
Tyl the day he ȝerned so,
A, of harde man, come þat is best. 204
Lord, haue no mynde to do me wo,
fforber my synnes wolde make me lest.
Lord, whenne þou comest to deme so
Al þe world be fyre, boþe est *and* west, 208
God, in þy syȝt þy way y go
Ryȝt ham; in þy fayþ me fest!

(27)

On doomsday let mercy be joined with right.

¶ Lord, whenne þou demest alle þyng in riȝt,
Wher mercie shal noȝt knawen be; 212
Ryȝt leseþ noȝt his myȝt,
þouȝ mercie be in companye.
Mercy is euere in þy syȝt,
For mercie euere þyn eyȝen se. 216
Wher-euere þy dome is dyȝt,
Riȝt claymeþ mercie for his fee.

(28)

Lectio *sexta*: Quis mihi hoc tribuat.

Who can grant me protection from thy wrath in Hell?

¶ Who ȝeueþ to me, þat y me hyde
Tylle þy wraþþe in helle be past? 220
Withouten pyne, þy dome to byde,
Tyl body *and* soule aȝen be fast?
With arguments noȝt me chyde!
þou knowest how longe my lyf shal last. 224
Lord, lat mercie be my gyde,
And neuere fro þy face me cast!

(29)

Fix a time when thou wilt remember me.

¶ þou set me a tyme; couenant is tan.
Haue mynde on me, what dome is diȝt. 228
Trowest þou ouȝt þat y, dede man,
Shal haue aȝeyn man of myȝt,
And ȝelde rekenyng sen y bygan
With alle dayes þat y now fyȝt? 232
[lf. 126, bk.] Now I abyde þat I fro ran,
Tyl my folwyng come to myn insiȝt.

(30)

¶ Lord, þou shalt clepe me,
  And I shal answere to þe, werk of þyn hande. 236
Werk of þy riȝt hand, take to þe;
  þou shalt not bynde it in helle bande.
þou hast noumbred my steppes, how mony þay be,
  How monye y ran, how monye I stande. 240
Bot spare þou, lord, to þe synne of me,
  Ne wilne noȝt deme my werkes ȝe fande.

Thou shalt call me, and I shall answer.

(31)

¶ Deme me noȝt after my dede,
  Lord, I byseche þe! 244
I haue don in þy siȝt, *and* tok non hede;
  þ*er*fore I praye þy mageste,
God, my wikkednesse away þou lede,
  Myn vnryȝt away wasche ȝe! 248
Non more; lord, at my nede,
  Of alle my synnes clense ȝe me!

Take my sins from me,

and make me clean.

(32)

Lec*tio septima*: Sp*iritus*[1] meus. [[1] MS. spē]

¶ My gost, shalt þou be made newe,
  My dayes shulle yshorted be; 252
My soule fro þe body mon remewe,
  Alone a graue byleueth to me.
I haue non synne, no vices me sewe,
  Myn eyen in bitt*er*nesse dwelle y se. 256
Deliu*er*e me, lord, *and* on me rewe,
  And sette me bysydes the!

My soul shall escape from my body; only the grave shall be left to me.

(33)

¶ Whos hande þou wolt aȝeyn me fyȝt,
  And þou proue þy stronge hande? 260
My dayes ben passed to withstonde þy myȝt,
  I may noȝt bere þy litel wande.
My thouȝtes ben wasted, turned in ryȝt,
  T*ur*mentynge my herte inwith *and* ande; 264
And turnyd day to þe nyȝt.
  After derkenesse I haue bedded my bed, I fande.

I cannot bear your little wand; my thoughts torment my heart.

(34)

I said to rottenness and to the worms, 'You are my parents

¶ I sayde to stynke *and* rotenesse,
'My fader *and* moder arn ȝe;' 268

and my brothers.'

And to wormes y sayde þysse:
'My systren *and* my brethern both be ȝe.'

Earth claims me as her own.

And erthe claymeþ me for hysse,
Where þen now my bydynge to me. 272
My felynge þou art, *and* my god of blisse.
Drede of deth droueth me.

(35)

Sin is always increasing, virtue decreasing.

¶ Eche a day synnyng,
And euere newe encres; 276
Neuere a day blynnyng,
Bote euere vertue wane les.[1] [1 MS. waneles]
To repente no bygynnyng,
Noȝt bote gadre synne ay in pres. 280
In helle is no wynnyng,
Ne non aȝeynbyynge to pes.

(36)

Lectio octava: Pelli mee.

My body decays.

¶ My flesches ben wasted, don me refuse,
My bones cleuyn vnto þe skyn; 284
My lippes arn shronken out of syse,
Aboute my teth arn left atwyn.
Haue mercye on myn werk vnwyse,

Have mercy, especially you, my friends.

Haue mercie on me, let mercie wyn! 288
Namly my frendes, me noȝt despyse;
Lordis hande hath towched me more *and* myn.

(37)

¶ Why pursue ȝe me, *and* on me syte,
And arn filled of my flesch *and* fel? 292

Who will grant my words to be written, with an iron pencil, on a leaden plate?

Who ȝeueþ to *me*, þat wolde y wyte,
Wordes in boke be ered wel,
Or in a plate of led wryten
With an yren poyntel, 296
Or in a flynt grauen *and* spyten
By craft of werk withoute chysel?

(38)

¶ I byleue [1] þat soth y say,
Myn aȝeynbyere lyuynge isse. 300
I shal rysen of þe erthe my laste day,
Bylapped in my flesch *and* skyn ywisse;
Byholde with myn eyȝen twey,
Se god, my sauyour, in blisse; 304
Non other eyȝen bote þes, withouten nay;
þe hope in my bosom yput vp isse.

[1 leaf 127]
My Saviour is alive. I shall rise and behold him with these eyes of mine.

(39)

¶ The soule is in derkenesse from gostly syȝt.
Lord, ȝyue here rest *and* pees! 308
Withouten ende, ȝyue here lyȝt,
Euerlastynge lyȝt, þat neuere shal sees!
þou þat rered Lazar on hyȝt
Out of þe graue, stynkynge fro wormes pres, 312
Þy pauylon of mercy be on hem pyȝt,
To reste fro pyne, make hem reles.

O Lord, give everlasting life to the soul in darkness.

(40) [2 MS. nulla]

Lectio *nona*: Quare de uulua[2] eduxisti me qui, &c.

¶ Out of þe wombe, why hastou me broȝt,
þat wolde y hadde be fordon? 316
þanne hadde I be as noȝt,
Noon eyȝe hadde sene me after son;
þan hadde I be as vnwroȝt,
Noȝt born from wombe to berelis doun, 320
Where my short dayes arn in my þoȝt,
Where þay shal noȝt be ended moun.

Why didst thou allow me to be born?

(41)

¶ A, þerfore, lord, graunte me þes
To wepe *and* wayle, repente my synne, 324
þat y torne noȝt aȝeyn to erthe of derkenes,
To stryues of deþ, be curyd þerynne,
Lond of wrethes *and* þesternesse
þer is shadew of deþ, noon oþer wynne; 328
þer woneþ euerlastynge for hem lyued mysse,
Euere gryslyhede, þat neuere schal blynne.

Grant me repentance of my sins; let me not go to Hell,

(42)

Libera me, domine.

but deliver me from eternal death.

¶ Delyuere me, lord, from endeles deþe
In þat grete dredful day, 332
Where heuenys schullen be styred from erþe breþe,
Whenne þou shalt come to deme for ay.
To heuen, or helle, þat on he geþ;
þe word be fyre, *and* grete afray. 336
þanne, woo to the synful, his soule sleþ,
And fendys claymen hym for here pray.

(43)

On doomsday

¶ That day shal be a day of drede,
Of wraþþe *and* myschyf, *and* wrechidnesse. 340

nobody shall be able to change his sentence,

þere may no man oþere rede,
Ne make amendis for his mysse.
ffor worldly witnesse of synful ded,
Gostly payne in bitternesse. 344

either by counsel or by meed.

þere helpeþ neþer counseil ne med;
Ech man for hymself, to payne, or blysse.

(44)

What shall I say then, having no virtues to produce?

¶ What shal y say for shame *and* drede,
Or what to do, fool *and* nys, 348
Whanne y shal schewe forþ no good dede
Byfore so gret iuge *and* wys?
Al folk on me woln take hede,
Wayte after vertue, *and* fynde vys. 352
Say, "God, mercy, þy dome y drede,
ffor in þe, al mercy lys."

(45)

Jesus, have mercy on us,

¶ Now, crist, of þy mercie we craue,
Haue mercie on vs, *and* leue noȝt, 356

[1 lf. 127, bk.]

We byseche þe, þat come [1]mankynde to saue.
To bye vs, þou from heuene vs soȝt,
Oure herytage for vs to haue.
þat wern lorn, þou hast boȝt. 360

and destroy not the work of thy hand.

Wyl noȝt dampne in helle kaue,
Thy honde warke þou hast wroȝt.

(46)

¶ þe brennynge soule in helle hete,
  Withouten ende wepe thoo. 364 The souls in Hell suffer endless pains.
Allas, oure synnes don vs bete,
  þay say, 'wo, wo, wo!
Here is no remedie to gete.'
  þay walke in derkenesse to *and* fro, 368
þe stynk *and* derkenesse is so grete,
  Allas, in þyst*er*nesse we go.

(47)

¶ God, that art shap*er*e of al, Thou madest me of earth-slime.
  Of slyme of erthe þou me wroȝt. 372
Wiþ þy blod principal,
  Wonderly þ*o*u haste vs boȝt.
þouȝ my body now rote smal, Thou shalt unite again my soul with my body.
  My soule to my body shal be broȝt. 376
Out of my graue, reyse me þ*o*u schal
  To lyues man, *and* fayle noȝt,

(48)

¶ Blod *and* boon, flesche *and* felle.
  Here my p*ra*yer: in p*ar*fitnesse 380
At domesday comaunde my soule to dwelle Let my soul dwell in Abraham's bosom.
  In Abrah*a*mys bosum, in thy blisse,
Whenne þ*o*u shalt delyu*er*e me fram syȝt of helle.
  þ*o*u breke þe ȝates of helle, ywisse, 384
þ*o*u souȝtest helle in peynes felle,
  ȝaf lyȝt to hem in grete bryȝtnesse.

(49)

¶ Alas, y may be schamed sore, I am afraid of appearing before the great judge.
  At domesday stonde in drede; 388
I, to come so gret a Iuge byfore,
  And shewe forþ no good dede,
Bote fardel of synnes gadred in store;
  þe fendes redy my rolle to rede, 392 The devils will read man's sins,
þe countretayle to shewe, þe score,
  þe leste steppe þ*a*t eu*er*e y ȝede.

(50)

and his good angel will accuse him.

¶ The good aungel on his ryȝt syde,
  Whenne he hem ladde with merye songe, 396
And whenne he wolde noȝt folwe hy[m], glyde
  Out of the waye, he wente wronge;
In v*er*tues he nolde abyde;
  þe good aungel mourned amonge. 400
"With þe soule nel y chyde;
  Y ȝeue þe vp for endeles longe."

(51)

¶ At domesday no man shal be excusyd,
  Lord ne lady, mayde ne knaue; 404
ffor wykked counsel scholde be refusyd,
  And after good counsayle craue.

Everybody will be judged after his works.

After warke þat þay vsed,
  I shal hem deme, or saue. 408
þe sauyd excusyd, þe dampnyd accusyd,
  As thay deseruyd echon haue.

(52)

Man will have to account for all his works.

¶ Ech touche *and* mouynge with hys honde,
  þe leste twynkelynge wyþ his eyȝe, 412
His wronge worke sitte or stonde,
  Ryde or go, sitte or lyȝe.
þouȝ he spede noȝt þ*er*e he dede fonde,
  Hys conscience wole hym bewrye; 416
Benefice, auauncement, hous or londe,
  The leste bargayn þat he dede bye.

XXV. (Pety Job, or Parce mihi, Domine!)

[*Douce MS.* 322,[1] *leaf* 10.]

[57 stanzas of 12, *abab*, *abab*, and *baba* or *bcbc*, with Latin subjects.]

Here begynneth the nyne lessons of the Dirige whych Job made in hys tribulacioñ, lying on the
III DonghyH, and ben declared more opynly to lewde

[1] At the beginning, a coat of arms painted: gules, a chevron azure, between three garbs or, 2 and 1.

mennes vnderstanding by a solempne, worthy, and discrete clerke, *Rychard Hampole*, and ys cleped pety Job, and ys fuꝗ profitable to stere synners to compunccioñ. VI

(1)

Parce michi, domine, nichil enim sunt dies mei.

Spare me, O Lord,

Lyef lord, my soule thow spare,
The sothe I sey now sykerly,
That my dayes nought they are;
ffor thoughꝗ I be bryghꝗt of ble, 4
The fayrest mañ that ys oughꝗware,
Yet shaꝗ my fayrenesse fade and fle,
And I shalbe wormes ware.
[. . . . *no gap in the MS.*] 8
And wheñ my body ys aꝗ bare,
And oñ a bere broughꝗt shal be,
I nat what I may synge thare
But *Parce michi, domine.* 12

for my life is vain.

Though I be the handsomest man,

yet I shall be the food of worms.

(2)

Quid est homo, quia magnificas eum?

What ys a mañ, wete I wolde,
That magnifyetꝗ hymself alway,
But a marke, made in molde,
Of a clyngyng clot of clay? 16
Thow shopest vs for that we shulde
Haue beñ in blysse for euer and ay;
But nowe, allas, bothe yong and olde
fforyetyñ hit bothe nyghꝗt and day. 20
A, good lord, what shaꝗ I say,
I that stande in thys degre?
I wote nothyng that helpe may
But *Parce michi, domine.* 24

Man is only a mark made in sand.

Thou madest us to gain Heaven,

but we don't think of it.

(3)

Aut quid opponis erga eum cor tuum, visitas eum diliculo, *et* subito probas illum?

Or why puttist thow thyñ hert ayenst mañ 25
That thow hast so dere boughꝗt?
Thow vysyteste hym, and art full fayne
Sodenly to preue yef he be oughꝗt. 28

Why doest thou visit and try man?

To longe in synne we haue layne ;
ffor synne hath so oure soule thorow sought,
Nothing can deliver us from our sins — To helpe oureself haue we no mayne,
So moche woo hit hath vs wrought. 32
But to the pyt when we be brought,
Then men woH wepe for the and me.
But certes aH that helpeth nought
except thy mercy. — But *Parce michi, domine.* 36

(4)

Vsq*uequ*o non parcis michi nec dimittas me vt gluciam saliuam mea*m*? peccaui.

How long will thy punishment last? — Or why so longe or thow wolt spare 37
Me in synne that depe dyue?
Thow woldest suffer neu*er* more
Me to swolowe my salyue? 40
I haue the gylt, and greuyd sore,
ffor synne w*ith* me hathe ben to ryue.
But, lord, now lere me w*ith* thy lore
That dedly synne fro me may dryue. 44
And Ihesu, for thy woundes fyue,
As thow beca*m*mest man for me,
Wheñ I shall passe oute of lyue,
Than *Parce michi, domine.* 48

(5)

Quid faciam tibi, o custos hominu*m*? quare posuisti me contrarium tibi, *et* factus sum michimet ipsi grauis?

What shall I do vn-to the, 49
O thow kepar of aH mankynde?
Of suche a matiere why madest thow me,
Why didst thou make me thy adversary? — To the contrarious me for to fynde? 52
O fader of heueñ, fayre and fre,
As thow art bothe good and hende,
Yet be kynde as thow hast be,
Spare me, and let me be thy friend. — And spare me, lorde, that am vnkynde. 56
Thy frenshyp, fader, late me fynde,
As thow art god in trinite.
Of thy m*er*cy make me haue mynde
Wyth *Parce michi, domine.* 60

(6)

[1] Cur non tollis peccatum meum, *et* quare non aufers iniquitatem meam?

[1 lf. 10, bk.]

Why takest thow nat my syn̄ away, 61
A, thow god of alł goodnesse?
And why also, as I the say,
Dost nat awey my wykednesse? 64
Thow madest me of a clot of clay,
That breketh ofte thorough brotylnesse.
ffuł brotył I am, hit ys no nay;
That maketh me ofte to do amysse. 68
But good Ihesu, I pray thys
ffor thy grete benygnyte:
Thy mercy, lorde, late me nat mys,
But *Parce michi, domine.* 72

Why doest thou not take my wickedness from me?

My weakness is the cause of my sinfulness.

(7)

Ecce, nunc in puluere dormio; *et* si mane me quesieris, non subsistam.

Loo, in pouder I shałł slepe, 73
ffor owte of poudere furst I cam̄,
And into poudere must I crepe,
ffor of that same kynde I am̄. 76
That I ne am pouder I may not threpe,
ffor erthe I am, as was Adam̄;
And nowe my pytte ys dolueñ depe.
Though men me seke, rygłt nought I am. 80
O thow, fader Abraham,
ffor Mary loue, that mayde so fre,
In whos blode thy soñ swamme,
So *Parce michi, domine.* 84

I sleep in dust, of which thou madest me.

(8)

Tedet animam meam vite mee; dimittam aduersum me eloquium meum; loquar in amaritudine amime mee; dicam deo, "noli me condempnare; indica michi cur me ita iudices."

Hyt forthynketh my soule y-wys, 85
The lyfe that I haue lad alway;
ffor now my speche ayenst me ys,
Sothły my lyfe I shałł dysplay. 88

My soul is disgusted at the life I led.

In my grief

In sorow and in bytternesse
Of myñ oune soule, thus shall I say:
Now, good Ih*es*u, kynge of blysse,
Dampne me nat at domesday. 92

I shall crave thy mercy.

And, good Ih*es*u, to the I pray,
Telle how thus thow demest me.
Nowe yeue me m*er*cy, and say nat nay,
Wyth *Parce michi, domine.* 96

(9)

Nunquid tibi bonum videtur si calumpnieris *et* oprimas me, opus manuu*m* tuar*um*, *et* consiliu*m* impior*um* adiuues?

Semethñ hit good, lorde, vnto the, 97
To thryste me doune, and me accuse?
I am thy werke, thow madest me:
Thyne oune handwerk thow nat refuse. 100

Don't spoil me, the work of thy own hands.

Wythyn the close of cheryte,
Good god, thow me recluse,
And yef I gylte the in any degre,
W*ith* thy m*er*cy thow me excuse, 104
Ne late me neuer of maters muse
That falleñ vnto dyshoneste.
Thys prayer thow nat recuse,
But *Parce michi, domine.* 108

(10)

Nunquid oculi carnei tibi sunt aut sicut videt homo *et* tu vides?

Are thy eyes fleshly, and doest thou see like a man?

Whether thyne eyeñ flesshly be, 109
Or yef thow seest as seethñ a mañ?
Nay, forsoothñ, but oonly we
Of outeward thyng*es* beholdyng hañ; 112
But inward thyng*es* dost thow se,
That noñ other may se ne cañ;
Therfore, lorde, I pray to the,
Warne me wheñ I am mystañ, 116
That I may flee fro foule sathañ,
That ys aboute to perysshe me.
Lese nat thow ones wañ,
But *Parce michi, domine.* 120

(11)

Nunquid sicut dies hominis dies tui *et* anni tui sicut humana su*n*t tempora?

Whether thy dayes, lord, be syke 121
As mennys dayes, that dwelleñ here,
Or thy yeres be ought lyke
To the tymes of mannes yere? 124
That day a mañ ys fresshe and fryke,
And shewetħ forthħ a gladsom̄ chere;
But to-morow he wexetħ syke,
And haply borne forthe on a bere. 128
Thus mannes tyme ys in a were;
But thy tyme stondetħ in oo degre.
Therfore, I pray in thys manere:
Lorde, *Parce michi, domine.* 132

Are thy days and thy years [leaf 11] as men's,

(12)

Vt queras iniquitatem mea*m*, *et* peccatum meum scruteris, *et* scias quia nichil impiu*m* feceri*m*, cum sit nemo qui de manu tua possit eruere.

ffor to seche my wyckednesse, 133
And for suche thus aH my synne,
Me thynketħ hit co*m*metħ of g*r*ete hardnes,
W*ith* me, lorde, so to begynne. 136
Shewe thow forthħ thy grete goodnes,
And thyne hardshyp vp thow pynne.
Thynke opoñ the brytylnesse
That alwey worchetħ me w*ith*ynne. 140
And sytheñ I may nat fro the twyñ,
Ne from̄ thyne hande warysshed be,
Though̄ I offende more or mynne,
Euer *Parce michi, domine.* 144

that thou searchest out my sins?

Think of my weakness, and forgive me my trespasses.

(13)

Manus tue fecerunt me, *et* plasmauerunt me totu*m* in circuitu, *et* sic repente precipitas me.

Thyne handes, lorde, haue made me, 145
And formed me in shap*e* of mañ,
And me thow settest in degre
Of grete nobley after thañ. 148

Thou madest me, thou gavest me bliss;

thou tookst it again away from me when the devil deceived me.

But whañ I, thorough the sotylte,
  Deceyued was of foule sathañ,
Thow puttedyst me fro that dignite,
  Heldyng doune oñ my brayñ pañ. 152
Nooñ other cause alege I cañ,
  But that synne hathe depryued me.
Now, for the blood that from the ranne,
  So *Parce michi, domine.* 156

(14)

Memento, queso, q*uo*d sicut lutum feceris me, *et* in puluere*m* reduces me.

Haue mynde, therfore, I the pray, 157
  O thow god, almyghty kynge.

Thou madest me of clay, and wilt reduce me to clay.

Thynke thow madest me of clay,
  And in-to clay thow shalt me brynge. 160
Suche ys thy myght, and hath be ay.
  And sytheñ thow madest furst alle thynge,
Who dare sey ayene the nay,
  To lette thy wyll or thy lykyng? 164
There ys mañ olde ne yonge
  That stryue dar ayenst the.
Therfore, nede maketh me synge,
  Lorde, *Parce michi, domine.* 168

(15)

Nonne sicut lac mulsisti me, *et* sicut caseum me coagulasti?

Thou madest me as soft as cheese.

Mylkedest nat me, lorde, as mylke, 169
  W*ith* nesshe blood whañ thow me made?
And sytheñ, lord, that ylke,
  Ryght as the hardnesse of chese ys hade? 172
My bloode ys nessher thañ ys sylke,
  In reyny weder that sone wolle fade,
And thus me made do dedys swylke
  W*ith* whyche my goste ys ofte ynglade. 176
And thus in sinne fulle depe I wade,
  That nygh I droune thorow freelte.
Although I can of synne nat sade,
  Yet *Parce michi, domine.* 180

(16)

Pelle *et* carnib*us* vestisti me, ossib*us* *et* neruis compegisti me.

Thou clothest me with flesh and bones,

W*ith* flesshe and felle thow hast me cladde, 181
W*ith* bones and synewes togeder knyt.
Lyfe and m*er*cy of the I hadde.
To gou*er*ne me thow yaue me wyt. 184
To kepe thyne hestes thow me bade,
And seydest that I shuld, for hit,
In heueñ blysse be euer gladde;
And yet I wolł nat fro syñ flytte, 188
But freelte, lord, so me smytte,
Vnnethe kepte ys oone for me.
Nat for thañ I pray the yet
ffor *Parce michi, domine.* 192

and badest me keep thy commandments, and gain Heaven. [leaf 11, bk.]

(17)

Vitam *et* misericordiam tribuisti michi.

Lyfe and m*er*cy thow yaue me ay. 193
Wheñ I wold thy m*er*cy craue,
Thow seydest to me nat ones nay,
But glad was wheñ I wold hit haue. 196
Thow were redy nygħt and day
W*ith* mercy, lord, me to saue;
But I denyed hit alwey,
So woodly syñ made me to raue. 200
I seruyd syñ, and was hys knaue.
I dyd that was ayenst me.
Now, lordꝑ, wheñ I am leyde in g*ra*ue,
Than *Parce michi, domine.* 204

I refused thy mercy, which thou wast always ready to grant,

and became a thrall of sin.

(18)

Et visitacio tua custodivit sp*iritu*m meum.

Thy vysitac*i*on, lorde, hatħ kepte 205
My spyryte, that ys me withyñ.
ffor wheñ I wolde to syñ haue lepte,
Thañ holy grace made me to blyñ. 208
And ofte tyme I haue sore wept,
The more g*ra*ce of the to wyñ.
And thus w*ith* wepyng haue I wypt
My soule, lordꝑ, from dedly synne. 212

Thy visitation has preserved me from sin.

Lord, late me neu*er* werke begy*n*ne
That in any wyse may displese the;
And, som tyme though I fro the twyn̄,
Yet, lord, *Parce michi, domine.* 216

(19)

Quantas habeo iniquitates *et* pe*cc*a*ta*, scelera mea atq*ue* delicta ostende michi.

Show me all my sins, that I may keep my soul from the pains of Hell.

What wykednes aH that I haue, 217
With my sy*n*nes all on̄ an hepe,
Shewe me he*m*, or I go to graue,
That I for hem may sore wepe; 220
My soule, lord, that I may saue
ffrom̄ the pyt of heH so depe,
Where synful soules tu*m*ble and raue,
In endeles woo ataketh̄ good kepe. 224
Toodes of hem̄ doth crowde and crepe,
In suche peynes the soules be.
ffrom̄ that place I may nat kepe
W*ith*outen *Parce michi, domine.* 228

(20)

Cur faciem tuam abscondis, *et* arbitraris me inimicu*m* tuu*m*?

Why doest thou hide thy face from me,

Why hydest thow fro me thy face 229
That ys so fuH of aH fayrenesse?
I mene thys somtyme thy grace,
That thow w*ith*drawest and yeuest me lace. 232

and persecute me as thy enemy?

As thyne enemy thow dost me chace,
Demyng me in grete hardnesse.
Thy loue fayne wold I purchase
Yef thow wolt me hit g*ra*unte of thy goodnes. 236
Now graunte me, lord, suche stedfastnes,
That I may stande in oo degre,
And though̄ I faH thorow brotylnes,
Lorde, *Parce michi, domine.* 240

(21)

Contra folium quod vento rapitur, ostendis potenciam tuam, *et* stipulam siccam p*er*sequeris.

Ayenst a leefe, that lygħt ys to blowe, 241
To me that am freel of kynde,
Thy mygħt and power dost thow showe,
As thougħ I mygħt beres bynde. 244
W*ith* wyndes ofte I ouerthrowe,
Suche fondyng of the I fynde.
I renne forthe fro rowe to rowe,
Som̄-tyme before, somtyme behynde. 248
I grope as a man̄ that ys fuł blynde;
But thougħ I stomble, thow folowest me.
A, lord, thougħ I to the be vnkynde,
Yet *Parce michi, domine!* 252

Thou provest thy power against a leaf.

(22)

Scribis enim contra me amaritudines, *et* consumere me vis pecc*at*is adolescencie mee.

Thow wrytest, lord, ayenst me 253
Bytternesse, that I shał rede,
At domesday, in sygħt of the,
And ał the worlde in lengtħ and brede. 256
That I dyd in pryuyte,
There opynly hit owte shał sprede;
And thys thow wylt fuł weł y-se,
And distroy me for my wyked dede. 260
But, lorde, to the I clepe and grede,
As thow art lorde of ał pyte,
That day wheñ I shał drope and drede,
Than *Parce michi, domine!* 264

[leaf 12]
Thou writest bitterness against me, which I shall read on Doomsday.

(23)

Posuisti in neruo pedem meu*m*, *et* obseruasti omnes semitas meas, *et* vestigia pedum meor*um* considerasti.

In a synew thow hast my feet sette, 265
W*ith* the whyche that I go shał,
And ał the pathes thow hast mette
That euer I yede in wey or walle. 268
There ys nothyng that the may lette
To knowe my steppes grete and smalle,
Wycked and worse, good and bette,
I wote weł thow considerest alle. 272

Thou watchest all my steps.

Keep me from sliding, and pardon my falling.

But, lorde, to the I clepe and calle;
  Whcn̄ I slyde, supporte thow me;
And thoughh̄ somtyme I take a falle,
  Yet *Parce michi, domine!* 276

(24)

Qui quasi putredo consumendus sum, *et* quasi vestimentum, quod co*m*meditur a tinea.

I shall be consumed like filth and moth-eaten cloth.

The whyche as rotyng shalh̄ consume, 277
  And fare as mowthe eten̄ clothh̄;
And as from the fyre dep*ar*tethh̄ fume,
  So body and soule asundre gothh̄. 280
I am made of a lothly hume;
  Hit ys a thyng to man̄ most lothh̄.
Wherof than̄ shulde I p*re*sume
  To be hyghh̄-herted or lyghhtly wrothh̄? 284
Thoughh̄ I be he that ofte mys dothh̄,
  Of m*er*cy art thow large and fre.
As I leue that thys ys sothh̄,
  So *Parce michi, domine!* 288

(25)

Homo natus de muliere, breui viuens tempore, repletur multis miserijs,

Man lives only a short time, and is always in misery.

Aman̄ that ys of a woman̄ bore, 289
  But lytelh̄ whyle he lyuethh̄ here,
And euery day more and more
  Replenysshed ys w*ith* synnes sere; 292
W*ith* hote and colde, and hungor sore,
  Turmented ys from yere to yere,
And ofte hym wanthh̄ goddys lore,
  That gostly wey, he shuld lere. 296
And thus he wandrethh̄ in a were,
  As a man blynde, and may nat se.
Therfore I pray the, w*ith* louely chere,
  ffor *Parce michi, domine!* 300

(26)

Qui quasi flos egreditur *et* conteritur, *et* fugit velud vmbra, *et* nunquam in eodem statu permanet.

He springs up like a flower,

The whyche spryngethh̄ oute as a floure, 301
  That growethh̄ fresshe, alh̄ men to glade;

But whe̅n he w*ith* a sharpe shoure
  Ys smyte̅n, begynneth̄ sone to fade. 304
So lese I the fayre coloure
  That god almygh̄ty furst in me made,
And thus I chaunge in eu*er*y shoure,
  And fle away rygh̄t as a shade. 308 and vanishes away like a shadow.
And herew*ith* I am fuH̄ lade
  W*ith* synnes of diu*er*se degre.
Of heue̅n blysse me nough̄t degrade,
  But *Parce michi, domine!* 312

(27)

Et dignum ducis sup*er* huiuscemo*di* ap*er*ire oculos tuos, *et* adducere eu*m* tecum in iudiciu*m*.

And, lord, thow lettest that hit be dygne 313 And such a one thou thinkest worthy to be called before thy tribunal.
  Thyne eye̅n to opene vppo̅n suche o̅n,
And hym thow shewest, by that sygne,
  That he, w*ith* the, to dome shaH̄ gone. 316
Haue m*er*cy on me, Ih*es*u benygne!
  Me thynketh̄ my̅n hert ys hard*er* tha*n* a sto̅n, [leaf 12, bk.]
And besyed w*ith* a spiryte maligne.
  My flesshe, the worlde, then ben my fone. 320
These be̅n my̅n enemyes, lord, echone,
  Euer aboute to perysshe me.
Lorde, for the loue of Mary and Iohn̄
  Euer *Parce michi, domine!* 324

(28)

Quis potest mundu*m* de i*m*mundo conceptum semine? nonne tu, qui solus es?

But, lord, who may clene make 325 Nobody can make clean a man conceived in sin.
  Conceyued thyng of seede vnclene?
Nat thow? A, yes, I vnderstande,
  Yef the lyste to make hit clene. 328
Allas, I walke in a lake
  Of dedly synne that doth̄ me tene.
But, lorde, for the loue of Maryes sake,
  Amende the harme that I of mene. 332
Y-wys I am nat worthe a bene,
  Of my sylfe, to co*m*mendyd be.
Yet helpe me, lorde, w*ith* thy g*ra*ce shene,
  And euer *Parce michi, domine!* 336

(29)

Breues dies hominis sunt, numerus mensium eius apud te est.

The days of man are short,

Mennes dayes beñ shorte, beware, 337
And therto take good entente;
ffor in respyte of tyme eu*er*mare
They betħ nothyng equipolent. 340

and the number of his months is fixed by the Lord.

The nombre of hys monthes are
Alwey at the, lorde, verament.
Oure lyfe ys nought but sorow *and* care
Tyħ we be passed iugement. 344
My wyttes, lorde, I haue myspent,
That thow me yaue to rewle w*ith* me.
But that I may ryse vp, *and* here repent,
Lorde, *Parce michi, domine!* 348

(30)

Constituisti terminos eius, qui preteriri non poterunt.

That term cannot be passed unless by the will of God.

Hys termes, lord, thow hast ordeyned, 349
How longe he shaħ now lyue here;
That may he nat passe, ne be refreyned,
But by thyne absolute power. 352
Thys sentence may be weħ susteyned
By a story, as we may here,
Howe Ezechye to detħ-ward peyned,
And yet god addyd ouer xv yere. 356
Hys kyndly tyme was comen fuħ nere,
But for hys synnes tho wepte he.
Lorde, yeue me grace, that I may here
Haue *Parce michi, domine!* 360

(31)

Recede ergo paululu*m* ab eo, vt quiescat, donec optata veniat, *et* sicut mercenarij dies eius.

Step a little away from him, and let him rest till the hour of his deliverance come.

Therfore, lord, a lyteħ go awey. 361
W*ith*drawe thyñ hande, that mañ may rest
Tyħ he desyre hys dethe day,
And wylne to be shut vp in hys cheste, 364
And late hym lyue, yef hy*m* lust ay.
Thys holde I, lorde, for the beste.

Aƚƚ disease from̄ hym delay
Tyƚƚ the careyn̄ in erthe be keste. 368
Allas, aƚƚ thys world now ys myswrest,
To carpe thys, lorde, ayenst the.
Make me to thy mercy trest,
ffor *Parce michi, domine!* 372

(32)

Quis michi hoc tribuat, vt in inferno protegas me, donec pertranseat furor tuus?

Who to me may yeue or graunte, 373 Who may grant me protection from thy wrath?
ffor loue or any affeccioun,
ffro thy wrathe that ys duraunte,
I may haue my proteccioun? 376
In helle yef I be concurraunte,
There am I in subieccioun.
In heuen̄ thouḡh thow woldest me haunte,
Yet there am I at thy correccioun. 380
I may nat from thy respeccioun I cannot hide myself from thy eyes.
By no way, lorde, hyde now me.
Therfore seye I thys lessoun
Of *Parce michi, domine.* 384

(33)

Et constituas michi in quo recorderis mei.

And thow woldest a tyme ordeyne 385 [leaf 13]
In whyche thow woldest of me haue mynde,
With som solace me to susteyne,
That of thy blysse am so fere behynde. 388
My woo from the can I nat leyne,
But telle hit the, for thow art kynde.
I am fast bounde here with a cheyne I am fettered with a chain of sins;
Of dedly synne, fuƚƚ wele I fynde. 392
But woldest thow, lorde, me vnbynde unbind me, O Lord!
Thorough̄ the vertew of thy pyte,
Than̄ were I glad, and lyght as lynde,
To haue *Parce michi, domine.* 396

(34)

Putasne mortuus homo rursum viuat?

Trowest thow nat that man shal ryse 397 Man shall rise after death.
Ayene to lyfe, that dyed onys?
Yes, and that in a wonderful wyse,

With flesshe and felle, bloode and bones. 400

God shall take the good with him;

Thañ shal god hys dome deuyse,
And to hym take the good att ones;

the damned souls shall suffer eternal pains.

But dampned soules shulleñ sore gryse,
And yeue a shoute *with* hydous grones. 404
Thys make they shuꝗ wofuꝗ mones,
Aꝗ that shullen dampned be,
That I may dwelle *with*yn the wones
Of *Parce michi, domine!* 408

(35)

Cunctis dieb*us* quib*us* nu*nc* milito, expecto donec veniat i*m*mutacio mea.

I expect my death every day.

Aꝗ the dayes that I lyue here 409
In thys wofuꝗ wepyng dale,
I byde alwey, from yere to yere,
Tyꝗ I chaunge, as meñ do faꝗ. 412
Change I shaꝗ w*ith*outeñ were,
Nat ay be dwellyng in thys vale;
But, lorde, whañ I am leyde oñ bere,
Hye vp to heueñ my soule hale,— 416
ffor there co*m*myñ neyther grete ne smale
But thow drawe hem, lorde, to the,—
That my soule be not in bale,
But *Parce michi, domine!* 420

(36)

Vocabis me, *et* ego respondebo tibi; operi manu-u*m* tuar*um* porriges dexteram.

On Doomsday thou shalt call me,

Thow shalt me caꝗ at domesday, 421
Wheñ thow art set on iugement,

and I shall answer.

And I to the, wythouteñ delay,
Shaꝗ yeue my answere verament. 424
But, good Ihesu, to the I pray,
Thynke alwey w*ith* fuꝗ entent
Thow madest me of a clot of clay;
Thyne handwerke helpe, as thow furst ment; 428
And w*ith* my thoughꝗt I haue myspent,
Thoroughꝗ malyce, here, of frealte:
Here, leof lorde, late me repente,
But *Parce michi, domine!* 432

(37)

Tu quidem gressus meos dinumerasti, *sed* parce peccatis meis.

fforsothe, my steppys euerychone 433 Thou hast numbered all my steps.
Thow nombred hast, and tolde hem aꝗ.
But, lorde, to the I make my mone, Show me thy mercy,
As thow art lord of heueñ and heꝗ. 436
Vertues, lorde, thoughꝗ I haue none,
Late thy grace in me now welle;
ffor woo ys hym̄ that stante alone, for without thy help, nobody can rise from his fall.
And hathe nooñ helpe yef that he faꝗ. 440
My syñ ys bytter thañ eyseꝗ or gaꝗ,
And stynketh̄, lorde, in sygh̄t of the.
But nought for thañ to the I caꝗ
ffor *Parce michi, domine!* 444

(38)

Spiritus meus attenuabit*ur*, dies mei breuiabun-t*ur*, *et* solu*m* michi sup*e*rest sepulcru*m*.

My spyryt shal be feble and feynt 445 My spirit will be feeble,
Wheñ I am falleñ in any age,
My dayes, make I neuer so queynt, and my days shortened.
Shulleñ abrege and somwhat swage, 448
And I ful sone shal be atteynt
Whañ I haue loste myñ hote corage;
And thoughꝗ I dyed than as dothꝗ a seynt,
A pyt shal be myne herytage; 452 Nothing but the grave [leaf 13, bk.] will be left to me.
In erthe gete I noñ other wage
Off aꝗ rychesse that mañ may se.
Whañ I am closed in that cage,
Thañ *Parce michi, domine!* 456

(39)

Non peccaui, *et* in amaritudinib*us* moratur oculus meus.

I haue nat synned wylfully 457 I have not sinned wilfully,
Thorow my feynt, feble nature,
Ne greued the so greuosly,
Wherfore I shulde thys wo endure. 460
Thow punysshest me, and I not why, and yet thou punishest me.
Passing resou*n* and good mesure.

It is my flesh, and not I, that grumbles against Thee.

Hit ys my flessh̄, lorde, and nat I,
That grochethh̄ ayenst thyn̄ hard reddure. 464
But, lorde, as I am thy creature,
And that ylke god that boughtest me,
So my care recouere and cure
With *Parce michi, domine!* 468

(40)

Dies mei transierunt, cogitaciones mee dissipate sunt, torquentes cor meum.

My days are past,

My dayes, lorde, passed are, 469
And olde I am, I am no faunt.

and my thoughts torment my heart.

My thoughtes wandre wyde whare,
ffor they ben̄, lorde, fulh variaunte. 472
Myne herte they greuyn̄ wonder sare,
ffor euer aboute hym they haunte.
Thys makethh̄ me to drowpe and dare
That I am lyke a pore penaunte. 476
Thoughh̄ I be, lorde, vnsuffisaunte,
Any helpe to gete of the,
Yet, for I am thy creaunte,
Lorde, *Parce michi, domine!* 480

(41)

Noctem verterunt in diem, *et* rursum post tenebras spero lucem.

They keep me awake at night,

The nyghh̄t they turned in-to the day, 481
ffor they maden̄ me to wake all nyghh̄t.
I myghh̄t nat slepe by no way,
Suche thoughtes were in myn̄ hert plyght. 484
In derkenesse dymme as I so lay,

and make me long for the daylight.

Yet hoped I after the clere day lyghh̄t;
But thoughtys me so trobled ay,
That I was than̄ a wofulh wyghh̄t. 488
But, lorde, as thow art mekyl of myghh̄t,
Alh euylh thoughtes put fro me,
And that I of the may haue a syghh̄t,
Lorde, *Parce michi, domine!* 492

(42)

Si sustinuero, infernus domus mea est; in tenebris straui lectulum meum.

Lorde, yef I shaꝗ suffre thys grete disese, 493 This disease of mine will bring me into my grave,
  Hit woꝗ me brynge vnto my graue.
And yet ywys I may nat chese,
  Whether I be kyng, knygꝗt or knaue. 496
In derkenesse dy*m*me, aꝗ oute of ese,
  My lyteꝗ bed spred I haue;
That bed shaꝗ I neuer lese,
  Thoughꝗ I wolde for angor raue, 500
Tyꝗ the day of dome, that of my *grau*e where I shall rest till Doomsday.
  I shaꝗ aryse, and mo w*ith* me.
My soule, lorde, I pray, thow saue
  W*ith Parce michi, domine!* 504

(43)

Putredini dixi, pater meus es; mater mea *et* soror mea, vermib*us*.

To roteñ erthe, rygꝗt thus sayde I, 505 I said to filth, "Thou art my father,"
  "Thow art my fader of whom̃ I cam̃,"
And vnto wormes sekurly, and to the worms,
  "Thow art my moder, thy soñ I am;[1] [1 MS. am I] 508 "You are my mother and my sisters."
My systreñ aꝗ ye bene, for why,
  None other theñ ye, forsotꝗ I am."
I shaꝗ caꝗ hem sustres, lo, for thy,
  ffor I shaꝗ roote amonge hem. 512
Of the lowest erthe god made Adam,
  Of whyche my kynde I had, as he.
Now, lorde, that art lykened to a lambe,
  So *Parce michi*, do*mi*ne! 516

(44)

Vbi est ergo nunc prestolacio [1]mea *et* paciencia mea? tu es, do*mi*ne, deus meus. [1 leaf 14]

Where ys myñ abydyng nowe, 517 My patience is gone.
  And aꝗ my pacience therto?
They beñ away, I wote neu*er* howe,
  ffor sothe me wantetꝗ bothe two. 520
Yef myñ hert be styf and towe,
  To thanke the in wele and woo,
Hit ys nat I, but only thow,
  Thow art my lord and god also. 524

O thow grete lord, alpha *and* oo,
  Helpe me, for thy grete pyte!
I haue y-nowgh, I p*ray* the, hoo,
  And *Parce michi, domine!* 528

(45)

PElli mee consumptis carnib*us* adhesit os meum, *et* derelicta sunt tantu*m*modo labia circa dentes meos.

My skin is wrinkled,

TO my skyn my mouth ys, lo, 529
  And cleued fast, as ye se may;
And wasted ys my flesshe also,

my lips are shrunk, and my white teeth black.

  And bothe my lyppes ben away. 532
My whyte tethe, they ben full bloo.
  Ye wolde be agaste, yef ye me say.
Myne heryng ys fuH clene ago,
  Myne eyen ben dy*m*me, þ*a*t weren ful g*ray*; 536
And I that was fuH stoute and gay,
  ffull horyble am now opon to se.
Tyme ys that men now for me p*ray*,
  ffor *Parce michi, domine!* 540

(46)

Miseremini, miseremini mei, saltem vos, amici mei, quia manus domini tetigit me.

Have pity on me, at least you, my friends,

Rewcth on me, rewcth on me! 541
  My frendes namly, now helpeþ at nede!
ffor I am there I may nat fle.
  The hande of god ful sore I drede. 544
And frendes, seeth that I am he,
  Thys other day that on the erth yede.

and help me with prayer, fasting, and almsdeeds.

Now helpe, yef that youre wyH be,
  W*ith* prayer, fastyng, and almes-dede. 548
ffor these mowen best gete me mede
  W*ith* Placebo And Dirige.
Herew*ith* my soule I pray yow fede,
  W*ith* *Parce michi, domine!* 552

(47)

Quare p*er*sequimini me sicut de*us*, *et* carnib*us* meis saturamini?

Why, as god, do ye pursewe 553
  Me that suffre these sharpe shoures?

Ye lat me peyne here in a peynfuꝗ pewe,
That ys a place of grete doloures. 556
Yow I chese for frendes trewe,
And made yow myne executoures.
But tyme shaꝗ come that ye shaꝗ rewe
That euer ye were to me so false treytoures. 560
My good ye spent, as hit were youres,
But nat a peny yeuyñ ye me.
Nowe for aꝗ suche faytoures,
Lorde, *Parce michi, domine!* 564

I made you my executors,

and you will not spend a penny to soothe my pains.

(48)

Quis michi tribuat, vt scribant*ur* sermones mei?

Who may graunte me thys boone, 565
That my wordes wreteñ were
In ensample of eu*e*rychoñ
That hap may to beñ in care? 568
ffor yef they woldeñ make moone,
Eyther groche w*ith* hert sare
Ayenst god, that sytteth̃ in troone,
Because, yef they wolden spare, 572
And make nat so ferly fare,
But take ensample woldeñ of me.
Now, lorde, as I am but wormes ware,
So *Parce michi, domine!* 576

Who will let my words be written down for others to take an example by me in misery?

(49)

Quis michi det vt exarentur in libro stilo ferreo,
aut plu*m*bi lamina vel celte sculpantur in silice?

Who shaꝗ graunt me, or I be dede, 577
To wryte hem by ooñ and oone,
My booke w*ith* ynke blak or rede,
Made w*ith* gu*m*me and ve*r*mylone? 580
Or ellys yet in plate of lede,
Or graueñ iñ harde flynte of stone,
That aꝗ meñ, where euer they yede,
Myghꝗ otherwhyle loke theropoñ? 584
I wolde my frendys and my fooñ
Ensample take myghꝗ by me.
As thow art thre, and god alooñ,
Now *Parce michi, domine!* 588

Or who will have them [leaf 14, bk.] graven in flintstone?

(50)

Scio enim q*uod* redemptor meus viuit, *et* in nouissimo die de terra surrecturus sum, et rursum circumdabor pelle mea, et in carne mea videbo deum, saluatorem meum.

I know that my Saviour liveth,

I wote rygħt weħ that myñ redempto*ur* 589
Lyueth̄ yet, and lyue shaħ aye,

and that I shall arise from my grave,

And I shaħ ryse, I not what oure,
Oute of the erthe on domysdaye, 592
And take to me my furst coloure,
In flesshe and felle, clad oñ clay.

and behold him.

And so shaħ I see my sauyo*ur*
Deme the worlde in wondre aray. 596
The wikked thañ, w*ith*outen delay,
As arowes, to helle they shullen fle.
Lorde, that I go nat that way,
So *Parce michi, domine!* 600

(51)

Quem visurus sum ego ipse, *et* oculi mei conspecturi sunt, *et* non alius.

I shall see him myself with these eyes of mine.

Whañ I mysylfe shaħ see in sygħt 601
W*ith* eyeñ clere, and hert[e] stable,
And knowe hym as god almygħt,
That was for me man disparitable, 604
Shaħ ther fore me nooñ other wygħt
Se my god that ys durable,
But I mysylfe, w*ith* eyeñ bryght,
Shaħ hym beholde most honorable. 608
O lord, that charyte that ys so amyable,
And brygħt shynyng in thy mageste,
That sygħt to se, lord, make me able,
Thorow *Parce michi, domine!* 612

(52)

Reposita est hec spes mea in sinu meo.

I hope to recover from my disease,

Thys hope ys in myñ hert[e] sette, 613
That neuer from me shaħ dysseuere.
Thereyñ my truste also ys knette,
The whyche to haue now ys me leuere. 616
I hope to god that I shaħ gete

Of all diseases yet rekeuere,
And se my lorde in hys turete,
  W*ith* whom̄ I hope to dwelle euer. 620
Though̄ I be synfull, lorde, take me neu*er*
  In any thyng that may displese the.
Thy blysse, late me haue for euer,
  Thorough̄ *Parce michi, domine!* 624

and to see the Lord on his throne.

(53)

Quare de vulua eduxisti me, qui vtinam consumpt*us* essem, ne oculus me videret?

A lord, why leddest thow so me 625
  Oute of the wombe that I was in?
Wold god I had consumed be
  W*ith*-in myn̄ oune moders skynne, 628
That the eye, w*ith* whyche I se,
  Had nat seyn̄ nomore ne mynne,
That I mygh̄t in that degre
  Neu*er* haue wyste what had be synne, 632
ffor syn̄ maketh me from the to twynne,
  That of nought madest thow me.
Thy m*er*cy, lord, make me to wynne
  W*ith* *Parce michi, domine!* 636

I wish I had been consumed in my mother's womb;

then I should never have sinned.

(54)

ffuissem quasi non essem, de vtero translatus ad tumulu*m*.

And, wold god, that I be hadde 637
  As a thyng that neuer was;
ffor all w*ith* synne I am be-stadde,
  And eu*er*y day I do trespas. 640
No wonder though̄ I be vngladde,
  And though̄ I synge often̄ allas;
ffor pure woo I wexed madde,
  Nere goddys m*er*cy my solas. 644
Lo, lorde, lo, I am rygh̄t as
  A wytles man̄ w*ith*outen the;
But as thow of plente m*er*cy has,
  So *Parce michi, domine!* 648

But now I trespass every day.

[leaf 15]

(55)

Nunquid non paucitas dier*um* meor*um* finietur breui?

Will not my life soon end?

Whether the fewnes of my dayes 649
Shuꝗ nat hastyly haue an ende?
Sytheñ I can se by no worldly wayes,
But oute of the world sone shal I we*n*de, 652

I hate the vileness of the world.

The worldes wyles ryght nat me payes,
ffor they beñ false and fuꝗ vn-thende.
My flesshly lust my soule affrayes,
And I am tempted w*ith* the fende. 656
Thys maketh me to bowe and bende
Alwey to syñ, that woo ys me.
Lord, that art curteys and hende,
So *Parce michi, domine!* 660

(56)

Dimitte ergo me, domine, vt plangam paululum dolorem meum, antequam vadam, et non reuertar ad terram tenebrosam *et* opertam mortis caligine,

Grant me, Lord, a short time to repent my sins.

Therfore, lord, suffer thow me 661
A lyteꝗ what, that, whyl I may,
The tyme that eu*er* I greved the
In ded or thought, by nyght or day, 664
And graunt me, yef thy wyl be,
That here in erthe wepe I may,
The derke lande that I neu*er* se,
That keu*er*ed ys w*ith* black alway. 668
Now, good Ih*e*su, to the I pray,
As thow art god in trinite,
ffroṁ that londe thow kepe me ay,
Thorow *Parce michi, domine!* 672

(57)

Terram miserie *et* tenebrar*um*, vbi vmbra mortis *et* nullus ordo, sed sempiternus horror inhabitans.

Keep me, O Lord, from Hell, the land of darkness and misery.

The londe of myschyef and of derknes, 673
Where as dampned soules dweꝗ,
The londe of woo and of wrechednesse,
Where beñ mo peynes thañ to*n*ge may telle, 676
The londe of dethe and of duresse,
In whyche nooñ order may dwelle,
The londe of wepyng and of drerynesse,
And stynkyng sorow oñ to smelle: 680

Now from that londe that cleped ys helle,
  Worthy lord, rescue now thow me,
So that I maye euer with the dwelle
  Thorough *Parce michi, domine!* 684

Rescue me now, to dwell ever with Thee!

Here endeth the ix lessons of the Dirige, which Yob made in his tribulacion.

XXVI.

[*Douce* 322, *leaf* 15.]

[19 stanzas of 8, 12 or 16, in alternates.]

[A picture comes here of a man lying in a field under a tree. A dejected-looking bird stands near, with a scroll coming from its mouth, on which are the words "Parce michi."—A. F. P.]

(1)

Here begynneth a tretyse of Parce michi, domine.

By a forest syde, walkyng as I went,
  Disporte to take, in o mornyng,
A place I fonde shadyd *with* bowes I-bent,
  Y-set aboute *with* floures so swete smellyng. 4

On my walk by a forest,

I found a nice shadowy place, where I stopped.

I leyde me doune apon that grene,
  And caste myn eyen me aboute;
I fonde there byrdys *with* feders shene,
  Many oon sittyng apon a rowte. 8

Birds were merrily flying to and fro.

Oon byrde there-by sate on a brere:
  Here federes were pulled, she myght nat fle.
She sate and sange *with* mornyng chere,
  "*Parce michi, domine!* 12

Only one sat still and sang:

(2)

Spare me, lorde, kyng of pyte,"
  Thus seyng thys byrde in pore aray;
"My myrthe ys go, and my iolyte,
  I may nat fle as other may. 16
My federes shene bene pulled me fro,
  My youth, my streyngthe, and my beawte.
Wher-thorough I take thys songe me to:
  Parce michi, domine!" 20

Spare me, O Lord!

I cannot fly like other birds, for I have lost my feathers.

[leaf 15, bk.]

(3)

When I herde thys mornyng song,
  I drewe to thys byrde nere and nere,

I asked that bird

And asked who had doñ thys wrong,
And brought her in so drowpy*ng* chere, 24

who had pulled out her feathers.

And who had pulled her feders awey,
That shuld her bere from tre to tre,
And why she sange in her lay
Parce michi, domine! 28

(4)

She answered "I'll tell you,

The byrde answered, and seyde me tyH,
"Man, be in pese, for crys*tes* sake.
Yef I shewe the myñ hertys wyH,

though it will renew my grief.

Peynes me sore woH awake. 32
Yef thow wolt take my worde in my*n*de,
There shaH no sorow be my lettyng,
That I nyH holy myne herte vnbynde,
And sothely telle the thyne askyng, 36
Whyche were my feders that were so clere,
And who hath pulled hem aH fro me,
And why I syt singyng on brere
Parce michi, domine! 40

(5)

I had four feathers,

ffeders iiij I had y-wys,
The two were set on eu*er*y wynge.
They bare me breme to my blys,
Where me lust be at my lykyng. 44

Youth, Beauty, Strength, and Riches.

The furst was 'youth,' the ij^de^ 'beawte,'
'Streyngth' and 'ryches' the other two.
And now they beeñ, as thow mayst se,
AH iiij federes falleñ me fro. 48

Youth, my principal feather,

My p*rinci*paH feder*e*, youthe hit was.
He bare me ofte to nysete;
Wherefore my songe ys now, allas,
Parce michi, domine! 52

(6)

often brought me to folly, and made me waste my time in sinful pleasures.

In youthe I wrought folyes fele,
My hert was set so hygh in pryde,
To synne I yaue me eu*er*ydele,
Spared I neyther tyme ne tyde. 56
I was redy to make debate.
My lyfe stode ofte in mechyH drede;

And my lykyng, to walke late,
  And haue my luste of sinfuꝗ dede. 60
I was now here, I was now there,
  Vnstable I was in aꝗ degre.
To hym I crye, that Mary bare,
  Parce michi, domine! 64

(7)

ffor Salamon seyth̄ in his poyse,
  Thre weyes there beth̄ fuꝗ harde to knowe:
Oon̄ ys a shyp that sayleth̄ in the see,
  An egle an hygh̄, a worme in lowe. 68
And of the fourth̄, telle he ne can̄:
  Hit ys so wonderfuꝗ in hys heryng,
The weyes of a yonge man,
  Whyche that ben̄ here at theyre lykyng. 72
And now hathe age y-smete me fro
  My pryncipaꝗ feder of Iolyte.
ffor aꝗ that euer I haue mys-do,
  Parce michi, domine! 76

Solomon says three ways are difficult to be found: those of a ship, an eagle, and a worm. The fourth he cannot explain, the way of a young man with a girl.

Old age has deprived me of Youth, my principal feather of Jollity.

(8)

My ij^de^ feder hygh̄t 'bewte.'
  I helde my selfe so clere of shappe,
That aꝗ the peple shuld loke on̄ me,
  And worshyp me *with* hood and cappe. 80
My rudde was rede, my colour clere,
  Me though̄t neuer none so fayre as I,
In aꝗ a contre, ferre ne nerre,
  In fetewres and shap so comly, 84
My forhede large, my browes bent;
  My eyen̄ clere, and corage bolde.
My shappe ne mygh̄t no man amende,
  Me thought my self so fayre to beholde. 88
And yet I was begyled in sygh̄t.
  The myrrour, lorde, disceued me.
Wherfore I aske, lorde, of thy mygh̄t,
  Parce michi, domine! 92

My second feather was Beauty. I fancied myself the handsomest man in the world;

but my mirror deceived me.

(9)

Thys feder me bare fuꝗ ofte to synne,
  And pryncipally to lechery.

This feather brought me to lechery,

Clyppyng and kyssyng cowde I nat blynne,
Me thoughͭ hit crafte of curtesy. 96

(for a kiss is the Devil's snare,)

A cusse, hit ys the deuylles gynne;
Ofte of hit arysetħ woo and wrake.
The deuyłł *with* cusse many doth wynne.
I counseyle the, thow syñ forsake. 100

[leaf 16] by which Samson, David,

Sampsoñ loste hys streyngtħ therfore,
Dauid hys grace, for bersabee,
Tyłł he cryed *with* wordes sore
Parce michi, domine! 104

(10)

Solomon,

Salamoñ, that worthy kyng,
ffułł fayre he was from top to toe,
Wherfore in hys age yong
He was *amabilis domino;* 108
That after he felle foule and sore
ffor luste of wemeñ that was hy*m* nygħ.
They fonned hym̄ in hys age hore,
That he forsoke hys god oñ hygħ. 112

and many others, lost the grace of God.

Nat oonly these, but many mo
Bewte hatħ begyled, ywys.
I wote wełł I am ooñ of tho;
I cañ the better telle thys. 116

Old age has deprived me of this feather too.

Nowe hathe age y-smyte me fro
My secund feder, that hygħt beawte.
ffor ałł that euer I haue mysdo,
Parce michi, domine! 120

(11)

My thryd feder, 'streynght' hygħt.

Strength, my third feather,

My name was knowe on eu*ery* syde,
ffor I was mañ of mocheł mygħt,
And meny ooñ spake of me fułł wyde. 124
To pryke and praunce I was fułł prest,
My streyngthe to kepe in eu*ery* place;
And euermore I had the best:
Suche was my hap, suche was my grace. 128
My streyngtħ fułł ofte me drowe amys,
And torned me, lorde, clene fro the.
Now, kyng crouned in heueñ blys,
Parce michi, domine! 132

(12)

Thys feder bare me beyonde the see,
  To gete me name in vncouth lande.
To robbe and slee, had I deynte,
  Ne spared I neyther for no bande. 136
Of holy churche toke I no yeme,
  Bokes to take, ne vestement.
There mygħt nothyng so moche me queme
  As robbe, or se an abbey brente. 140
With streyngth I gate me grete aray,
  Precious clothes, golde, and fee.
I thought fuH lyteH oñ that day,
  Parce michi, domine! 144

(13)

Wheñ Nabugodonozor, ferse in fygħt,
  Ierusalem had thought to wynne,
And so he dyd with mayne and mygħt,
  And brent the temples that were theryñ, 148
And aH the golde that he there founde,
  He toke with hym̃, and home gan ryde,
Hym thought there shuld nothyng withstonde;
  Hys hert was sette so hygħ in pryde, 152
TyH the kyng of myghtes moste
  Brought hym there that lowest was,
And caught hym̃ from hys ryaH hoste,
  And drofe hym̃ to a wyldernesse. 156
And there he lyuyd with herbe and rote,
  Walkyng euer on foot and oñ honde,
TyH cryste of mercy dede hym bote,
  And hys prysoñ oute of bonde. 160
Thañ sayde thys kyng these wordys y-wys:
  'AH thyng be, lorde, at thy pouste;
Mercy I crye, I haue do mys;
  Parce michi, domine!' 164

(14)

Whyle I had my streyngth at wyH,
  ffuH many a mañ I dyd vnreste.
They that wold nat myne heste fulfyH,
  My knyfe was redy to hys breste. 168

often bore me beyond the sea, to get renown and riches.

Nebuchadnezzar plundered Jerusalem, and carried away with him all the gold of the temple.

He thought nothing could resist him.

But God drove him into a wilderness,

where he lived on roots

till Christ had mercy upon him.

While I had strength, I often harmed and threatened others.

Now I am blind and lame.

And nowe I syt here blynde and lame,
  And croked beñ my lymes aꝗ.
I was fuꝗ wylde, I am now tame.
  Thys feder of streyngth ys fro me faꝗ. 172

Old age has plucked this feather from my wing.

And now hathe age smetyñ me fro
  My thryd feder of iolyte.
ffor aꝗ that euer I haue mysdo,
  Parce michi, domine! 176

(15)

My fourth feather was Wealth; to get which I travelled much about, [leaf 16, bk.]

My fourth̄ feder, 'Ryches' was.
  To make hit shyne, I trauayled sore.
I wente in many a perylous place,
  Weꝗ ofte my lyfe was nygh̄ for-lore. 180
By dale, by doune, by wodes syde,
  I boode many a bytter shoure;
In salt see I sayled weꝗ wyde
  ffor to multiply my tresoure. 184

and frequently did wrong.

With false sleyghtes I gate my good,
  In Couetyse I grounded me.
Ihesu, for thy precious blood,
  Parce michi, domine! 188

(16)

When I was seker of golde y-nowgh̄,
  I gañ to ryde abowte weꝗ faste.
I purchased moche, and god wote howgh̄.
  I wende thys lyfe wolde euer haue laste. 192

I had splendid castles and towers built,

I lete me bylde castelles and toures,
  Withoute y-warded with stronge dyches,
Withyñ y-bylde halles and bowres;
  There was no toure my casteꝗ lyche. 196

and turned wholly from God.

In thys was set aꝗ my lykyng,
  And torned me, lorde, holy from the.
To the I crye now, heueñ kyng,
  Parce michi, domine! 200

(17)

When I was on the summit of my fortune, I lost all my property,

Wheñ I was most in aꝗ my flowres,
  And had aboute me wyfe and chylde,
I lost my cateꝗ and my toures.
  Theñ wexed myñ hert in party mylde. 204

Cateꝗ felle fro me sodeynly;
  Rygꝗt as hit came, hit went awey. — as quickly as I had got it.
Meñ seyeñ 'good geteñ vntrewly,
  The iij^de eyre browke hit ne may.' 208 — No 3rd heir can inherit ill-gotten goods.
I was fuꝗ wylde, I am now tame.
  ffortune hatꝗ pulled ryches fro me.
Y*our* wreche, lorde, I cannat blame.
  Parce michi, domine! 212

(18)

Iob was rycher then eu*er* was I, — Job was richer than I, and he lost all his fortune.
  Of golde, sÿluer, *and* o*þer* good;
Hit felle hy*m* fro, and that sharply,
  As dyd the wat*er* out of the flood. 216
Hy*m* was nat lefte so mekyꝗ a clothe
  Hys naked body for to hele.
Hy*m* lacked crostys of a lofe,
  Wheñ hy*m* lyste ete in tyme of mele. 220
And yet he helde vp theñ hys hande, — Yet he thanked God for his sending.
  And seyde, 'hygꝗ god in mageste,[1]
I thanke the of thy swete sande.
  Parce michi, domine!' 224

(19)

Now *Parce michi, domine!* — Spare me, O Lord,
  My ioy, my myrthe, ys aꝗ agone.
Youthe, streyngtꝗ, and my beawte,
  My federes fayr*e*, be faꝗ me fro. 228 — my feathers are gone.
Wherto ys a mañ more lyke,
  Theñ to a flour*e* that spryngetꝗ in may? — Man withers like a flower."
Aꝗ that lyueñ, bothe pore and ryche,
  Shaꝗ dye, vnknowyng of her day." 232
I set me doune apoñ my kne, — I knelt down and thanked the bird for her lesson.
  And thanked thys byrde of her*e* good lore.
I bethoughꝗt me weꝗ, of thys worde *parce*,
  Was bale and bote of gostly sore. 236
Now *parce*, lorde, and spare thow me, — 'Spare me, O Lord,' is a word to get mercy.
  Thys ys a worde that sone getetꝗ grace.
And *parce* getetꝗ goddys pyte,
  And shewetꝗ to vs hys blessed face. 240

Amen.

[1] Line 222 is repeated after line 223.

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bon, *sb.* bone, 48/54, 66/49, 107/114; **-e,** *pl.* 93/140; **-es,** *pl.* 75/67.
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boon, *sb.* bone, 119/379.
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bore, *sb.* bore, hole, 4/95.
bore, *pp.* born, 102/41.
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bouȝt, *vb. pt.* bought, 34/92, 41/28, 49/100, 73/12, 74/46; *pp.* 56/28, 76/96, 85/12; **-e,** *pt.* 43/90, 86/37.
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foul, *adj.* 14/147, 75/68; **-e,** 46/202; *adv.* 8/62, 25/26; **-ere,** *comp.* 101/5.
founden, *pp.* found, 92/107.
foundour, *sb.* founder, 79/3.
foure, *num.* four, 36/50, 64/11, 72/113.
fourme, *sb.* form, 44/120.
fourty, *num.* forty, 42/50.
fram, *prep.* from, 119/383.
fraternite, *sb.* fraternity, 91/60.
fre, *adj.* free, guiltless, kind, 14/167, 30/108, 41/19, 62/49, 91/58, 108/36; **free,** 21/197.
freek, *sb.* fellow, 72/99.
frele, *adj.* frail, 27/3, 48/50, 64/105, 68/126.
frend, *sb.* friend, 12/105, 15/26, 27, 24/168, 67/100, 78/174; **-e,** 15/25, 36, 27/69, 78/167; *pl.* 69/13, 79/198, 98/86; **-es,** 4/100, 116/289; **-is,** 12/109, 14/157, 159; **-ys,** 110/99.
frere, *sb.* friar, 40/5.
fro, *prep.* from, 2/42, 3/58, 15/25, 26; *adv.* 119/368; **from,** *prep.* 109/56.
ful, *adj.* full, 4/106, 12/105, 32/42; *adv.* very, 2/38, 5/121, 19/142, 36/44, 68/135, 90/26; **full,** *adj.* 36/54; *adv.* 45/155.
fulfilde, *pp.* filled, 113/172.
fulfille, *vb.* fulfil, 43/79, 72/104, 81/54.
fulfylleþ, *vb.* 3. *sg.* fulfils, 99/103.
fyere, *sb.* fire, 13/118.
fyfte, *adj.* fifth, 48/41.
fyfty, *num.* fifty, 69/15.
fyȝe, *vb.* hate, 91/72.
fyȝt, *sb.* fight, 44/143, 65/23; *vb.* 114/232, 115/259; **-e,** 90/53.
fygure, *sb.* figure, type, 107/122.
fylde, *pp.* filled, 97/57.
fyled, *pp.* defiled, 99/105.
fylle, *vb.* fill, 23/38.
fylth, *sb.* filth, 101/5; **fylþe,** 46/202.
fylthy, *adj.* filthy, 101/3.
fynde, *vb.* find, 4/90, 11/74, 45/176, 72/113, 77/132, 80/23, 101/23, 112/141.
fynde, *vb.* supply, procure, 8/54, 46/204, 61/29; **-þ,** 3. *sg.* 73/21, 98/71.
fyne, *vb.* pay a fine, 41/38.
fynger, *sb.* finger, 68/137.
fyngres, *sb. pl.* fingers, 65/37, 68/133.
fyre, *sb.* fire, 11/62, 45/179, 46/187, 64/3, 77/150, 114/208.
fyue, *num.* five, 35/39, 103/68.

gadere, *vb.* gather, 25/9; **-th,** 3. *sg.* 99/104; **gadre,** 14/4, 81/59, 116/280; **-d,** *pp.* 119/391; **gadrid,** *pp.* 55/1; **gadryng,** *ppr.* 96/14, *sb.* 103/5.
ȝaf, *vb. pt.* 41/22, 44/118, 48/57, 56/23, 86/32, 110/91, 119/386.
galle, *sb.* gall, 44/119.
game, *sb.* sport, amusement, 27/63, 44/113; **-s,** *pl.* 70/40.
gan, *vb.* (*pleon.*) *pt.* began, 43/98, 67/97, 69/3.
garner, *sb.* 67/84.
gat, *vb. pt.* gotst, 100/150.
ȝate, *sb.* gate, 42/69, 47/36, 76/110, 79/12; **-s,** *pl.* 75/87, 119/384; **gates,** *pl.* paths, 47/30.
gawdy, *adj.* gaudy, 6/11.
gay, *adj.* 6/12, 9/78, 17/78, 32/46.
gayte, *sb.* gaiety, 71/81.
ȝe, *pron.* you, 1/6, 7/35, 9/83.

ȝe, *adv.* yea, 27/61.
geaunt, *sb.* giant, 44/146.
ȝede, *vb. pt.* went, 72/118, 112/155, 119/394.
gedre, *vb.* gather, 10/38, 25/4.
ȝee, *adv.* yes, 7/28, 17/91.
ȝeer, *sb.* year, 56/29, *pl.* 42/50; **-e,** 35/19.
ȝelde, *vb.* yield, give, 11/58, 37/97, 76/108; **ȝ. rekenyng,** render an account, 46/196, 50/110, 114/231.
ȝeme, *vb.* take care of, 60/161, 83/114, 111/113.
ȝemen, *sb. pl.* yeomen, 65/37.
general, *adj.* 113/190; **-e,** *adv.* 16/41; **in g. -e,** *adv.* 11/51; **generall,** *adj.* 84/148.
gentyl, *adj.* gentle, 81/57, 84/153; **-es,** *sb. pl.* godly people, 82/82; **gentyll,** *adj.* kind, 85/184.
ȝerde, *sb.* yard, 36/52; rod, 3/83, 54/114, 117, 119, 109/47, 111/125.
ȝere, *sb.* year, 36/50; **-s,** *pl.* 107/4; **ȝerys,** *pl.* 109/53.
ȝerne, *adv.* readily, 98/77.
ȝerned, *vb. pt.* desired, sought, 85/9, 114/203.
ges, *vb.* 3. *sg.* goes, 9/14.
geson, *adj.* barren, scanty, 58/77.
gesse, *vb.* guess, wonder, 8/53.
gest, *sb.* guest, one entertained, saved, 41/34, 44/121, 49/69; *pl.* 65/31; **-e,** 67/100.
get, *vb.* 7/18, 71/78; **-e,** 8/50, 14/152, 34/6, 44/126, 59/139, 68/115, 71/76; *pp.* **-en,** 33/67; **-est,** 2. *sg.* 8/45; **-eþ,** 3. *sg.* 63/75; **-ing,** *sb.* 44/135; **-yng,** *ger.* 2/31.
geþ, *vb.* 3. *sg.* goes, 118/335; **geth,** 113/177.
ȝeue, *conj.* if, 42/55.
ȝeue, *vb.* 15/25, 26, 20/170, 25/3, 26/29, 43/94, 44/120, 73/7, 17; **-n,** *pp.* 41/42; **-þ,** 3. *sg.* 61/23, 114/219; *pl.* 19/164, 36/66; **-th,** 5/149; **geueþ,** 3. *sg.* 52/72.
ȝif, *conj.* if, 2/51, 6/161, 86/15; **gif,** 3/73.
ȝifte, *sb.* gift, 20/182, 29/71; **-s,** *pl.* 25/3.
gilteles, *adj.* guiltless, 6/166; **giltles,** 38/126.
ȝit, *adv.* yet, 10/41, 91/63.
glad, *adj.* 26/35, 55/5.
glade, *vb.* rejoice, 35/9, 46/1, 48/56, 49/80, 87/66, 100/137, 107/127; **-þ,** 3. *sg.* 98/72.
glede, *sb.* glowing coal, 4/110, 8/70, 56/14.
glene, *vb.* glean, 8/68.
glose, *sb.* gloss, 89/2.
gloser, *sb.* cajoler, 8/47, 57, 59/134; *gen.* 70/51; **-e,** 17/83, 86, 21/201, 28/22; *pl.* 21/207, 221; **-es,** *pl.* 17/73, 19/145; **-s,** *pl.* 69/5, 8.
glosyng, *ger.* cajoling, 7/42, 8/49.
gloton, *adj.* glutton, 90/50.
glotonye, *sb.* gluttony, 18/122, 27/6.
glotoun, *sb. pl.* gluttons, 67/84.
glotry, *sb.* gluttony, 82/104.
glowe, *vb.* glows, 4/110; **-þ,** 3. *sg.* 56/14.
glyde, *vb.* glide, 120/397.
gnewe, *vb. pt.* gnawed, 41/24.
go, *vb.* 5/149, 10/35, 11/55, 27/9, 32/46, 49/93, 111/136; *pp.* 13/119; *sb.* 120/414; **-n,** 34/90, 103, 65/37, 66/50; *pp.* 66/78, 86/29; **-st,** 2. *sg.* 106/81; **-þ,** 3. *sg.* 15/5, 22/7; *pl.* 40/176.
god, *sb.* 1/8, 16, 24, 9/8; **goddis,** *gen.* 2/34, 3/69, 9/11, 16/49, 30/82; **godes,** 1/19, 2/27; **godis,** 108/14.
godhed, *sb.* godhead, 45/165; **-e,** 23/13, 88/106.
ȝoken, *vb.* yoke, 105/71.
gold, *sb.* 66/52, 98/75.
ȝong, *adj.* young, inexperienced, unsufficient, 1/5, 23/27; *sb. pl.* 59/131; **-e,** 35/23.
goo, *vb.* go, 101/16.
good, *adj.* 1/7; **-e,** 4/93, 79/9, 81/66.
good, *sb.* benefit, right, 4/94, 29/60, 42/54, 77/151; *pl.* good people, 103/60; **-e,** 60/162; **good** property, 26/43, 36/53, 81/59; **-es,** *pl.* 2/26; **-is,** gooddis, 14/4.
goodnes, *sb.* goodness, virtue, 82/112.
ȝool, *sb.* Yule, 72/103.
ȝore, *adv.* once, 11/65, 54/117, 83/137, 85/9, 92/110.
gospel, *sb.* 18/112; **gospell,** 22/248, 100/130; **-e,** 11/53, 33/55, 102/54.
gost, *sb.* ghost, spirit, 89/109, 110/93.
gostely, *adv.* ghostly, 23/23;

gostly, 2/45, 22/7, 28/31, 32/23, 41/13; *adj.* 96/22, 105/58.
goten, *pp.* got, 4/117.
ȝouen, *pp.* given, 104/20, 41.
gouernance, *sb.* 55/151; **gouernaunce,** 1/10, 10/43, 13/137, 14/154, 24/41, 61/34.
gouerne, *vb.* govern, 1/21, 11/72, 13/130, 138, 25/17; **-d,** *pp.* 3/57, 52/65, 71/69; **-þ,** 3. *sg.* 14/160, 99/101.
gouernour, *sb.* governor, 55/138; *pl.* 61/21; **-e,** 23/11; **-es,** *pl.* 13/129; **-s,** *pl.* 1/17.
gouernyng, *sb.* government, 64/11.
ȝour, *adj.* your, 67/102; **-e,** 1/20, 3/87, 7/34, 13/133, 35/25; **-es,** *pron.* 1/19, 13/131, 57/51; **ȝoureseluen,** yourselves, 35/12.
ȝouþe, *sb.* youth, 57/51, 112/144.
ȝow, *pron.* you, 3/76, 7/34, 9/83, 12/107.
gow, *sb.* gull, 17/84.
ȝowthe, *sb.* youth, 29/49.
grace, *sb.* 12/93, 20/186, 23/20; excellence, 20/165.
grace, *vb.* enjoy the favour of God, 52/61.
graceles, *adj.* graceless, 11/77, 12/94, 41/13.
grame, *sb.* anger, 44/119, 71/78, 92/102.
gras, *sb.* grace, 36/47, 43/96, 77/148.
graue, *sb.* grave, 81/53, 90/45, 115/254.
grauen, *pp.* engraved, 116/297.
graunte, *vb.* grant, consent, 17/91, 52/49, 57/62, 79/199, 90/44, 95/216, 111/136; **-d,** *pp.* 39/161, 63, 87; **-þ,** 3. *sg.* 96/9.
gre, *sb.* degree, rank, 27/15.
gre, *sb.* favour, will, 42/72, 88/82.
greceles, *adj.* grassless, 45/150.
gredy, *adj.* greedy, 20/169, 29/65, 67, 62/50.
gref, *sb.* grief, 92/75.
gren, *sb.* green, 6/11.
gres, *sb.* grass, 11/62, 22/6.
grese, *vb.* graze, 62/46.
gret, *adj.* great, 9/86, 10/30, 11/61, 43/82, 66/56, 82/104, 84/155; **-e,** 14/158, 37/86, 70/56, 82/103; *adv.* 55/10.
grette, *adj.* great, 37/93; **-r,** *comp.* 60/2, 61/4; **-re,** 35/27, 107/120; **-st,** *sup.* 106/86.
greuaunce, *sb.* grievance, 1/12, 4/91, 14/164, 38/107, 40/185.
greue, *vb.* grieve, 3/74, 17/76, 44/113, 78/162; **-d,** *pt.* 41/39; **-s,** 3. *sg.* 12/101; **-þ,** 3. *sg.* 32/46.
greues, *sb. pl.* griefs, 5/127.
grewe, *vb. pt.* grew, 41/24, 113/182.
ground, *sb.* 65/47.
groundid, *pp.* grounded, 33/61.
grow, *vb.* 65/47; **-e,** 11/61, 37/86, 59/142, 83/117; **-eþ,** 3. *sg.* 15/15.
grucche, *vb.* grudge, grumble, 26/53.
grynde, *vb.* grind, 67/108.
grype, *vb.* gripe, grasp, 82/83.
gryslyhede, *sb.* horror, 117/330.
gryue, *vb.* grieve, 108/18.
gulteles, *adj.* guiltless, 98/61.
ȝut, *adv.* yet, 2/39, 9/3, 28/39, 43/77.
gyde, *sb.* guide, 99/120, 114/225.
gyde, *adj.* giddy, fickle, 58/78.
gyed, *pp.* governed, 52/71.
gyft, *sb.* gift, 98/62.
gyȝe, *vb.* guide, 30/110.
gyle, *sb.* guile, deceit, 13/122, 17/93; **-s,** *pl.* 63/97.
gyle, *vb.* guile, cheat, 32/39; **-þ,** *pl.* 45/152.
gylt, *sb.* guilt, 41/25, 57/67, 72/97, 73/14; **-es,** *pl.* 41/39; **-is,** 50/103.
gynne, *vb.* begin, 27/2.
gynnyng, *sb.* beginning, undertaking, 38/110.
gys, *sb.* practice, custom, 58/91; **-e,** 36/67, 26/31, 44/128.
ȝyue, *vb.* give, 1/5, 2/44, 28/29, 117/308, 309.

habergeoun, *sb.* habergeon, 51/30.
habyte, *sb.* habit, 83/114.
had, *vb. pt.* 6/9; **hadde,** 85/7, 101/16; **-st,** 2. *sg.* 15/28.
had-y-wist, had I known! vain afterthought, repentance, 22/229.
haldeþ, *vb.* hold, 36/65.
half, *adj.* 17/94.
halle, *sb.* hall, 8/64, 21/204, 61/29.
halt, *adj.* lame, crippled, 100/147.
halwe, *vb.* hallow, consecrate, 104/37; **-d,** *pt.* 18/121.
ham, *adv.* home, 114/210; **-e,** 7/23.

han, *vb.* have, 5/123, 24/41, 35/17, 38/123, 40/189, 50/111, 58/105, 60/150, 156.
hand, *sb.* 26/43, 50/102, 82/83, 115/237; **-e,** 20/196, 115/236, 116/290; **-es,** *pl.* 66/58, 67/97, 111, 78/188; **-is,** 44/116, 67/93, 68/132.
handles, *adj.* handless, 21/214.
hap, *sb.* 39/153.
hard, *adj.* 22/237, 33/53, 52/44, 83/122, 86/27, 102/51; **-e,** harsh, 80/43; working hard, 114/204; **-er,** *comp.* 93/124; **-ere,** 83/124; **-est,** *sup.* 60/145.
hardy, *adj.* 8/76, 11/76.
hardynes, *sb.* hardiness, 58/95.
harlotrye, *sb.* harlotry, 43/109.
harm, *sb.* 10/30, 52/52, 62/38; **-es,** *pl.* 70/56.
harme, *vb.* harm, 42/54; **-s,** 3. *sg.* 8/49, 23/17; **-þ,** 55/10.
has, *vb.* 3. *sg.* hast, 77/146; **hast,** 1/10, 7/17, 31/4; **haste,** 119/374; **hastou,** hast thou, 107/6, 108/21, 112/154, 117/354.
haste, *adj.* hasty, 90/54; **hasty,** 56/18.
hastyng, *ppr.* hastening, 44/138.
hat, *vb.* 3. *sg.* 42/72.
hat, *vb.* 3. *sg. conj.* be called, 39/155.
hat, *sb.* hate, 111/126; **-e,** 1/3, 4/99, 23/27, 63/75.
hate, *vb.* 19/148, 156, 163, 25/20, 51/35, 61/13, 100/131, 110/100; **-st,** 2. *sg.* 43/81.
hatere, *sb.* hater, 80/20.
hatest, *adj. sup.* hottest, 59/110.
haþ, *vb.* 3. *sg.* has, 30/108, 63/77; **hath,** 2/25, 33, 116/290.
hattere, *adj. comp.* hotter, 28/37.
hatteþ, *vb.* 3. *sg.* is called, 78/185.
haue, *vb.* have, 2/29, 4/111, 116, 26/49, 31/1; **-n,** 5/132.
haunted, *pp.* visited, 18/127, 39/163, 63/84; **hauntest,** 2. *sg.* 43/80.
hay, *sb.* 20/190, 22/5.
hay ȝol hayl, *interj.* heyday, 22/234.
he, *pers. pron.* 2/27, 5/139; they, 74/54, 97/49, 51.
hed, *sb.* head, 44/116, 50/102, 68/129, 135; **-e,** 112/153.
hede, *vb.* hide, 3/78.
hede, *vb.* heed, keep, mind, 60/166, 107/112.
hede, *sb.* heed, 2/54, 3/86, 6/6, 25/13, 46/198, 74/29.
hedlyng, *adv.* headlong, 32/52.
hegge, *sb.* hedge, 13/127.
heire, *sb.* heir, 13/123, 51/40.
held, *pp.* heaped, 28/30.
held, *vb. pt.* 2. *sg.* heldst, 30/84; **-e,** 37/99; 3. *sg.* 6/8.
helde, *vb.* stoop, 24/60.
hele, *sb.* health, 2/53, 35/25, 48/52, 64/106, 61/122, 78/181, 87/71.
hele, *vb.* heal, 33/69.
hele, *vb.* hide, conceal, 16/47, 19/115.
helle, *sb.* hell, 4/111, 28/35; *gen.* 2/41, 29/77, 73/25.
helle-fyre, *sb.* hell-fire, 113/192.
helle-hete, *sb.* heat of hell, 94/157, 119/363.
helle-houndes, *sb.* hell-hounds, 35/22, 76/112; **-is,** 77/150.
helle-tike, *sb. pl.* hell-hounds, 37/157.
help, *sb.* 24/62, 105/49; **-e,** 60/165, 96/20.
help, *vb.* 4/94; **-e,** 18/116, 21/23, 33, 39/167; 111/116; **-eþ,** *pl.* 22/239, 66/73.
helþe, *sb.* health, 104/38.
hem, *pers. pron.* him, 7/28, 42/73; them, 3/70, 4/94, 6/162, 12/104, 29/50, 68, 80/38; **-e,** 56/19.
hemself, *refl. pron.* themselves, 15/7, 40/173.
hende, *adj.* gentle, 98/84.
henne, *adv.* hence, 34/103.
herbe, *sb.* herb, 78/185.
herberwe, *sb.* lodging, 74/36.
herberweles, *sb. pl.* harbourless people, 26/38.
herborwe, *sb.* shelter, 5/150.
herd, *pp.* heard, 21/223.
herde, *vb. pt.* heard, 89/5.
herde, *sb.* shepherd, 107/112.
here, *adj.* her, 26/51, 91/84; their, 5/123, 6/6, 11/74, 12/102, 16/38, 97/47.
here, *pers. pron.* her, 26/55, 90/26, 91/83, 117/308; herself, 90/40.
here, *vb.* hear, 2/51, 10/19, 20/184, 21/201, 56/43, 69/10, 104/17, 119/380; **-þ,** 3. *sg.* 80/38.
here, *sb.* hearing, 21/215.

here, *vb.* hire, 32/28, 39/164.
here, *adv.* 5/123, 28/39; **here-on,** *adv.* hereon, 28/48.
heresy, *sb.* 29/79.
heretikes, *sb. pl.* heretics, 5/126.
heretyk, *sb.* heretic, 34/86.
heritage, *sb.* 20/179, 37/101, 41/28, 59/114, 73/184, 101/20.
herkene, *vb.* hearken, listen, 82/107.
hernes, *sb. pl.* corners, 9/5, 19/157, 53/74.
herre, *adv. comp.* higher, 68/140; *adj. comp.* 81/61; **herrere,** 60/1, 61/3.
hert, *sb.* heart, 2/44, 6/159; **-e,** 6/4, 41/26, 50/103, 1, 67/112, 72/122, 86/27, 90/31; **-es,** *pl.* 83/115; **-ys,** 49/79.
herte-blod, *sb.* heart-blood, 77/147, 78/181; **h.-blood,** 42/53.
hertely, *adv.* heartily, earnestly, 101/1.
herte-sorwe, *sb.* heart-sorrow, true s., 35/33.
heruest, *sb.* harvest, 86/22.
heryed, *vb. pt.* harried, 42/60, 102/52.
heryeng, *ger.* praising, 104/17; **-e,** 104/22.
heryȝe, *vb.* praise, 103/9.
heryng, *ger.* hearing, 64/13, 67/89, 109.
herytage, *sb.* heritage, 118/359.
hesse, *poss. pron.* his, 24/53.
hest, *sb.* command, 108/14; **-es,** *pl.* 97/36, 102/37.
het, *vb.* 3. *sg.* hits, 65/22.
het, *sb.* 4/109, 11/60, 66/69; **-e,** 56/15, 68/119, 91/77.
heþen, *sb. pl.* heathens, 54/123.
heued, *sb.* head, 64/9, 65/18.
heuen, *sb. gen.* heaven's, 2/43; **-e,** 4/111; *gen.* 33/79, 60/168, 95/199; **-ys,** *pl.* 117/333.
heuenward, *adv.* heavenward, 40/x.
heuy, *adj.* heavy, 49/79, 108/25; **-e,** 108/26.
hewe, *sub.* hue, colour, appearance, 15/12, 16/53, 50/119, 113/178.
heyest, *adj. sup.* highest, 56/42.
heyȝ, *adj.* high, 56/39.
hey-wey, *sb.* highway, 13/128.
hid, *vb.* hide, 63/71; *pp.* 88/102; **-e,** 82/93.
hider, *adv.* hither, 51/27.
hiȝe, *vb.* hasten, 18/115.
hiȝe, *adj.* high, 23/29, 66/53, 70; **-st,** *sup.* 79/8.
hiȝe-way, *sub.* highway, 18/132.
hiȝt, *sb.* height, **on h.,** on high, 101/157, 109/10.
him-self, *refl. pron.* 21/200.
hire, *sb.* wages, 36/66.
his, *poss. pron.* 2/26, 62/59; theirs, 100/140.
hisse, *poss. pron.* his, 4/116, 73/28, 84/158, 108/30.
hit, *pers. pron.* it, 2/27, 4/98, 16/67, 82/110.
hit, *pp.* 90/31.
hod, *sb.* hood, cap, 9/83.
hoke, *vb.* hook, bend, 24/60.
hold, *vb.* keep, think, oblige, 62/67; **-e,** 15/27, 16/51, 35/20, 31, 36/59, 39/148, 45/151, 65/31, 71/71, 93/121, 102/25; **-en,** *pp.* 57/45, 72/99; **-est,** 2. *sg.* 42/70, 113/185; **-eþ,** 3. *sg.* 14/166, 91/87; **-ing,** *ger.* 2/31.
holichirche, *sb.* Holy Church, 32/25, 63/81.
holiday, *sb.* 18/122.
holigost, *sb.* the Holy Ghost, 23/12, 30/110.
holy, *adj.* 34/1, 39/162, 89/109.
holycherche, *sb.* Holy Church, *gen.* 42/72; **holychirche,** 19/137, 103/2; **holychyrche,** 103/6.
holyday, *sb.* holiday, 18/121.
holygost, *sb.* the Holy Ghost, 23/20.
holynes, *sb.* holiness, piety, 16/57, 51/22; **holynesse,** 84/156.
hom, *adv.* home, 50/1, 91/77; **-e,** 2/38.
homly, *adv.* homely, intimately, 70/24.
hond, *sb.* hand, 96/28, 107/117; **-e,** 82/83, 120/411; **-es,** *pl.* 19/135, 65/36, 68/115.
honde-warke, *sb.* handiwork, 118/362.
honest, *adj.* 13/141, 18/123.
honge, *vb.* hang, 71/83; **-þ,** 3. *sg.* 14/165.
honour, *sb.* 55/141, 56/42, 104/13, 14; **-es,** *pl.* 84/172.

hony, *sb.* honey, 8/59.
hoo, *interj.* 4/109, 62/54.
hood, *sb.* 84/155.
hool, *adj.* whole, 61/10, 79/192, 105/62; *adv.* 11/51.
hoot, *adj.* hot, 95/205; *sub.* 90/34.
hope, *sb.* 117/306.
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horde, *vb.* hoard, store, 37/80.
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merþe, *sb.* mirth, 50/2, 93/130.
mery, *adj.* merry, 7/31, 26/35; *adv.* 105/55; **-e,** *adj.* 120/396.
mes, *sb.* adversity, 11/78.
messager, *sb.* messenger, 9/9; **-es,** *pl.* 88/99.
mest, *sb.* most, greatest, 46/3; *adv.* 108/10, 12.
mesure, *sb.* measure, moderation, 3/61, 9/13, 36/54, 62/39, 68/118, 70/35.
met, *vb.* 66/71; *pp.* 91/65.
mete, *vb.* measure, 36/54.
mete, *sb.* meat, food, 5/150, 8/55, 27/5, 36/70, 66/71, 73/7, 105/57; **-s,** *pl.* 82/104.
mett, *sb.* measure, 62/68.
meue, *vb.* move, excite, utter, 3/77, 17/79, 81/64.

might, *vb. pt.* 8/46; **miȝt,** 42/62.
mirre, *sb.* myrrh, 44/119.
mo, *adj. comp.* more, 15/31, 28/36.
moche, *adj.* much, 6/7, 63/69, 65/17, 100/138; many a, 112/162; *sb.* 63/75, 67/82, 70/43; *adv.* 110/103.
mod, *sb.* mind, 77/145.
moder, *sb.* mother, 101/11, 113/173, 116/268; *gen.* 93/149.
mon, *vb.* may, shall, will, 4/119, 20/195, 22/5, 231, 24/59, 32/47, 92/96, 111/112, 112/161.
mon, *sb.* moan, 48/46, 49/70; **-e,** 86/25.
mone, *sb.* moon, 67/91.
money, *sb.* 36/49.
monthes, *sb. pl.* months, 113/198.
mony, *adj. pron.* many, 17/73, 96/20, 100/151, 115/239; many a, 13/125; **-e,** 115/240.
moo, *adj. adv. comp.* more, 83/126, 86/43.
mood, *sb.* mind, disposition, 77/145, 81/61, 86/35.
more, *adv.* 4/93, 12/91, 50/115; *adj.* 83/126.
morn, *sb.* morning, 31/10.
morneþ, *vb.* 3. *sg.* mourns, 97/33.
mornyng, *sb.* mourning, 35/38.
morþere, *sb.* murder, 53/94, 56/20.
mortkyn, *sb.* carcass, 91/86.
morwe, *sb.* morning, 48/67.
most, *adj. adv. comp.* 10/28, 15/35, 56/42, 65/27, 84/169, 106/87.
most, *vb.* must, 52/60; **-e,** 109/47.
mot, *vb.* must, may, shall, 2/38, 4/118, 16/67, 23/31, 33/76, 35/33, 83/139; **-e,** 97/49, 98/80.
moþþes, *sb. pl.* moths, 112/159.
moueþ, *vb.* moves, 45/166.
moun, *vb.* be allowed, 109/42, 117/322.
mourned, *vb. pt.* 120/400.
mouth, *sb.* 21/216; **mouþ,** 41/23, 43/101, 64/12, 67/85.
mouynge, *vb.* motion, 120/411.
mow, *vb.* may, 59/123, 84/147, 114/202; **-e,** 10/48, 27/25, 52/46, 83/123; **-en,** 109/69; **mown,** 38/123.
mowe, *vb.* mow, 16/63, 86/23.
mowntayne, *sb.* mountain, 61/17.
mownten, *vb.* mount, 91/84.
my, *adj.* 7/25, 49/85, 95/190.
myche, *adj.* much, 84/159.
myȝt, *sb.* might, power, 44/145, 49/91, 51/38, 63/69, 65/17, 68/144, 89/14, 95/190.
myȝt, *vb.* might, 30/100, 77/156; **myght,** 3/74, 5/132, 8/68; **-e,** 86/15; **-est,** 2. *sg.* 9/87, 50/115, 76/104.
myȝty, *adj.* mighty, 68/122.
mylde, *adj.* mild, 90/33, 94/162.
myle, *sb.* mile, 17/92.
mylk, *sb,* milk, 110/82.
mylle, *sb.* mill, 67/108.
mylt, *sb.* spleen, 41/26.
myn, *adj.* my, 6/4, 32/44, 77/139; *pron.* mine, 74/54.
myn, *adv.* less, 116/290.
mynde, *sb.* mind, 11/79, 29/55, 40/12, 64/5, 67/112.
mynne, *vb.* think, 112/166; mention, 69/16, 71/57.
mynstrallis, *sb. pl.* minstrels, 17/82.
myrrour, *sb.* mirror, 13/133.
mys, *adj.* wrong, 62/57; *adv.* 2/31, 28/44; *sb.* 6/161, 38/135, 82/88, 99/119.
mysbede, *vb.* injure, 10/31, 57/46, 54.
myscheue, *vb.* mischief, 3/76; 5/124; **-s,** *pl.* 97/32; **myschyf,** 118/340; **myschyue,** 108/24.
mysdede, *sb.* misdeeds, trespasses, 97/34, 106/106.
my-self, *pron.* myself, 108/25.
mys-famed, *vb. pt.* defamed, 9/2.
mys-ruling, *sb.* misrule, 62/45.
mysse, *sb.* wrong, 4/103, 38/115, 86/28, 118/342; *adj.* 55/3; *adv.* 4/117, 92/107.
myst, *pp.* missed, 22/231.
mysvsed, *pp.* misused, 64/107.
myue, *vb.* move, 106/91.

naked, *sb. pl.* 38/124.
name, *sb.* 7/20, 10/18, 12/81, 19/162, 43/81, 44/115.
named, *pp.* called, 111/111.
namly, *adv.* especially, 116/289.
nan, *pron.* none, 107/120.
nas, *vb. pt.* was not, 85/12.
nauel, *sb.* navel, 113/171.
nay, *adv.* 7/28, 17/91, 25/5; **say n.,** turn apostate, 34/94; *sb.* denial, 117/305.
nayled, *pp.* nailed, 92/115.

ne, *conj.* nor, 24/58.
nede, *sb.* need, want, necessity, 4/94, 9/78, 86, 28/23, 29/71, 36/60, 46/200, 78/174; *adv.* needs, 2/38, 23/31; *vb.* need, be in poverty, 38/125, 40/183; **-d,** *pt.* 41/18; **nedid,** 50/101.
nedeles, *adj.* unnecessary, 58/91, 98/75; not wanting, not in need, 29/69, 96/14; *sb. pl.* 64/109, 72/94; **nedles,** *adv.* 70/36.
nedy, *adj.* needy, indigent, 29/65, 64/109.
neighbores, *sb. pl.* neighbours, 6/162.
nekke, *sb.* neck, 65/17.
nel, *vb.* will not, 71/85, 95/197; **-e,** 35/20, 38/106; **-en,** *pl.* 18/106; **nelt,** 2. *sg.* 76/105, 77/141; **nelle,** *pl.* 81/52.
neme, *vb.* take, 41/18.
nempned, *vb.* called, 103/3.
nere, *adv.* near, 21/213, 36/52, 94/184; **nerre,** *comp.* 68/144, 87/68.
nes, *vb.* is not, 32/25, 45/148, 56/31, 81/60, 83/142, 103/2; **nesse,** 109/61.
nest, *sb.* abode, 48/68, 54/130.
neþer—ne, *conj.* neither—nor, 118/345.
neuere, *adj.* never, 4/114, 12/86, 29/72, 44/146; **n. þe lasse,** *conj.* nevertheless, 56/38; **neuer-þe-lattere,** 105/59.
newe, *adj.* 15/15, 50/116, 71/84; *adv.* anew, recently, 35/19, 38/115, 41/28, 93/135, 102/42.
newe fangyl, *adj.* desirous of new things, 56/32.
neyȝ, *adv.* near, 62/44, 87/96; **-e,** 51/26.
neyȝebore, *sb.* neighbour, 15/35; **-s,** *pl.* 36/70, 88/98; **neyȝebour,** *sg.* 70/33.
no, *adj.* 3/62, 8/73, 26/37, 44/131; *adv.* 63/94.
noblay, *sb.* nobleness, 53/86.
noblere, *adj. comp.* 60/2.
noȝt, *pron.* nothing, 29/67, 107/8; *adv.* not, 35/35, 92/109, 98/75, 108/17; **noght,** 1/11.
nolde, *vb. pt.* would not, 41/41, 90/38, 94/160, 120/399; **-st,** 2. *sg.* 8/72, 88/83.
nombre, *sb.* number, 113/198.
nombred, *pp.* counted, 5/133, 112/156.
non, *adj.* no, 2/54, 18/106, 25/2, 115/255; *pron.* none, 23/14, 27/68, 70/44, 115/249.
none, *sb.* noon, 66/70.
noo, *adj.* no, 32/28; **noon,** 117/318.
nose, *sb.* 64/12.
nost, *vb.* 2. *sg.* doest not know, 24/50, 50/109, 103/57; **not,** 24/52; 3. *sg.* 22/7; *pl.* 105/74.
not, *pron.* nothing, 2/37, 29/65, 78/170; *adv.* not, 1/12, 54/108, 102/31.
noþer, *pron.* neither, 68/130.
noþer—ne, *conj.* neither—nor, 15/18, 25/15, 61/29, 103/3.
nouellerye, *sb.* innovation, 11/63.
nouȝt, *adv.* not, 28/45; *sb.* nothing, nothingness, 21/227, 27/62; **nouȝten,** *pron.* nothing, 30/81.
noumbre, *sb.* number, 111/130.
noumbred, *pp.* 115/239.
now, *adv.* 17/82, 65/41.
nowhere, *adv.* 45/175.
nowþe, *adv.* now, 29/51.
noyȝe, *sb.* trouble, 10/42.
noys, *sb.* public talk, 15/17.
nyce, *sb.* delicacy, effeminacy, 83/122.
nye, *sb.* annoyance, 27/70.
nyȝe, *vb.* annoy, injure, 34/99; **-d,** *pt.* 58/101.
nyȝt, *sb.* night, 8/74, 25/18, 67/103, 104/33; **-es,** *pl.* 107/3.
nyl, *vb.* will not, 3/63, 9/15, 17/90, 34/101; **nylle,** 23/14, 82/94; **nylt,** 2. *sg.* 76/101.
nys, *vb.* is not, 2/37, 9/4, 13/131.
nys, *adj.* silly, foolish, wicked, 2/45, 7/34, 32/43, 61/3, 80/24, 118/348; *sb. pl.* 60/162.

o, *interj.* 45/163.
o, *pron. num.* 20/193, 39/142, 67/91; *ind. art.* a, 1/14, 37/83, 38/110, 39/142.
o, *prep.* of, on, 35/17, 40/182, 192, 112/142; **o brod,** abroad, 59/110; **o ferre,** afar, 68/138; **o mys,** amiss, 29/74, 32/36; **o syde,** aside, 93/130; **o tway,** in two, 17/70; **o two,** 24/69, 89/20; **o twynne,** 30/111, 75/85, 87/56.

obley, *sb.* oblate, wafer, 105/65.
obedience, *sb.* 84/149.
obedyent, *adj.* obedient, 79/4.
occupacioun, *sb.* occupation, business, 79/11.
of, *prep.* 1/23, 33/72, 79/11.
office, *sb.* 73/18.
officere, *sb.* officer, 21/210.
offre, *vb.* offer, 84/172.
offryng, *sb.* offering, sacrifice, 107/121.
ofte, *adj.* 10/43; *adv.* 6/166, 14/146, 69/18; **-re,** *comp.* 37/95.
offys, *sb.* office, 19/164.
old, *adj.* 8/53, 11/65; **-e,** 106/97, 101; *sb. pl.* 59/131.
old horded, *adj.* hoarded up long since, 6/165.
on, *prep.* 3/81, 41/40, 86/37.
on, *num. pron.* 6/7, 11/56, 15/28, 32/31, 83/140; **at o.,** 47/8, 16, 24, 65/39.
ones, *adv. num.* once, 30/94, 52/43, 75/69; **at o.,** 103/4.
oo, *num.* one, 11/50, 22/241, 23/13; **oon,** 52/68, 72/115.
open, *adj.* 67/84, 92/118; *vb.* 113/185.
opert, *adv.* openly, 82/96.
or, *conj.* 1/18, 5/150, 30/108, 79/16.
or, *conj.* before, 3/87, 5/143, 10/39, 95/207.
ordayned, *pp.* established, 55/4.
ordeyne, *vb.* ordain, settle, establish, 38/135; **-d,** *pt.* 101/20; *pp.* 62/58, 83/137.
ordinaunce, *sb.* ordinance, law, 3/75.
ordre, *sb.* order, rule, estate, 13/142, 60/143, 65/21, 105/47; *holy* orders, 38/121.
ordynaunce, *sb.* ordinance, ordnance, 14/159, 51/30, 59/138, 104/26.
oreson, *sb.* prayer, supplication, 84/164.
ost, *sb.* host, wafer, 104/38, 106/83.
other—or, *conj.* either—or, 7/21.
oþer, *adv.* otherwise, 80/40.
other, *pron.* 10/31, 14/155; **oþer,** 15/22, 52/68; *pl.* 61/13; **-e,** 62/51, 67/99; *pl.* 39/156, 82/91, 99/94; **othere,** 3/78; **oþeres,** *gen. pl.* 28/34.
oþes, *sb. pl.* oaths, 93/139.
ouer, *prep.* 1/10; **-e,** 33/57; *adv.* 91/71, 106/99.
ouerall, *adv,* everywhere, 98/90.
ouercome, *vb.* overcome, 89/111.
ouerhope, *sb.* excess of hope, 5/129, 32/47, 95/201.
ouer moche, *adv.* overmuch, 33/67.
ouȝt, *pron. adv.* anything, anyhow, 29/66, 42/57, 64/8, 68/132.
ouȝte, *vb.* ought, 73/10.
oure, *adj.* our, 51/19, 20, 26, 29; *pron.* ours, 77/135, 104/15; **oures,** 113/179.
oure-self, *pron.* ourselves, 50/5, 51/33.
ouris, *sb. pl.* miseries, wretchedness, 113/183.
out, *adv.* 76/93, 82/109, 92/118, 101/7; **-e,** 98/75; **out of,** *prep.* 5/126, 9/82, without, 18/190.
out-casten, *pp.* outcast, 44/134.
outeray, *vb.* exceed, excel, 49/84.
outrage, *sb.* 37/100.
outrage, *vb.* exceed, go too far, 83/121.
overtylt, *vb.* overtilt, overturn, 57/65.
owe, *vb.* possess, 96/19, 27; **-th,** 3. *sg.* 2/27.
owe, *adj.* own, 44/136; **-n,** 2/33, 16/38, 45, 47, 19/163.
oyle, *sb.* oil, 111/135.

palays, *sb.* palace, 48/68.
palfray, *sb.* palfrey, 7/14.
pape, *sb.* pope, 46/192.
paradis, *sb.* paradise, 29/78; **paradys,** 41/16, 47/17, 20.
parage, *sb.* equality, quality, 59/116.
paramour, *sb.* love, 18/125.
parauenture, *adv.* perhaps, 85/187.
parcel, *sb.* part, 51/16.
parchemyn, *sb.* parchment, 78/182.
parfitnesse, *sb.* perfection, 119/380.
parfyt, *adj.* perfect, 73/27, 75/70, 79/2, 80/21.
parische, *sb.* parish, 61/30.
parischen, *sb.* parishioner, 40/174.
parlement, *sb.* parliament, meeting, 12/97, 55/4, 113/190.
part, *sb.* 71/61; *vb.* 24/69; **-e,** 30/

111, 83/144, 106/84; **-n**, 75/85; **-d**, *pt.* 101/12; *pp.* 89/13, 105/70.
partener, *sb.* partner, 54/107.
partie, *sb. pl.* parties, 113/174; **-s**, 6/164.
party, *sb.* 10/36, 61/36; **-e**, 68/130; cause, matter, 30/92; *pl.* 17/76; **-es**, 10/19.
pas, *sb.* state, condition, 109/72.
paske lomb, *sb.* paschal lamb, 107/126.
passe, *vb.* pass, surpass, 21/212, 222, 52/60, 106/105, 110/88; **-d**, *adj.* past, 115/261; **-þ**, 3. *sg.* 60/147, 77/133, 104/14, 113/200.
passioun, *sb.* passion, suffering, 94/156, 102/51.
passyng, *prep.* beyond, 63/76.
past, *prep.* 64/101; *adv.* 112/147, 114/220; **-e**, 67/111.
paternoster, *sb.* the Lord's Prayer, 25/15.
pauylon, *sb.* pavilion, 117/313.
pawe, *vb.* fawn, caress, 15/21.
pay, *sb.* 32/30; *vb.* 20/182, 25/2; **-e**, 57/52, 70/23; **-ed**, *pp.* 40/179, 54/131.
payment, *sb.* 30/92.
payne, *sb.* pain, penalty, 21/218, 118/344, 346; **-s**, *pl.* 22/237, 72/111.
paynte, *vb.* paint, colour, 36/43.
pece, *sb.* piece, 106/86; **-s**, *pl.* 105/69
pees, *sb.* peace, 117/308.
penaunce, *sb.* 34/4, 65/29, 76/95; penury, 98/74.
penyworth, *sb.* pennyworth, 62/38.
pere, *sb.* peer, equal, associate, 23/21, 40/3, 43/107, 78/186, 94/180; *pl.* 49/75.
perfeccyone, *sb.* perfection, 53/102.
perile, *sb.* peril, 62/43, 64/101, 65/27.
pertely, *adv.* openly, 104/35.
peryl, *sb.* peril, 113/174; **-e**, 71/75, 82/86.
perylous, *adj.* perilous, 25/vi.
pes, *sb.* peace, 9/iii, 8, 16, 10/24, 32, 34/ix, 8, 16, 92/91.
pete, *sb.* a fibre of peat; **counte at o p.**, care a straw, a rush about, 39/142.
peyne, *sb.* pain, 111/124; **-s**, *pl.* 119/385.

philosofres, *sb.* philosophers, 11/73.
pilage, *sb.* pillage, 8/68.
place, *sb.* 20/189, 87/59; *pl.* 94/184.
planted, *vb. pt.* 42/49.
plas, *sb.* place, 43/97, 77/152.
plastre, *sb.* plaster, 30/107.
plate, *sb.* 116/295.
play, *sb.* 7/42, 17/94, 21/222, 94/172; *vb.* 68/117; **-e**, 7/36, 70/24.
playn, *sb.* plain, 17/100.
playn, *vb.* complain, 89/7; **-e**, 68/113, 95/210.
playnt, *sb.* complaint, 54/110, 57/60, 89/9, 92/109; **-es**, *pl.* 56/43.
plente, *sb.* plenty, 66/56, 87/67.
plesande, *adj.* pleasant, 91/75.
plese, *vb.* please, 7/25, 21/211, 32/35, 45/149; **-n**, *pl.* 45/151; **-þ**, 3. *sg.* 20/182, 74/32.
plete, *vb.* plead, 36/62, 85/181.
pleyneþ, *vb.* 3. *sg.* complains, 71/77.
pleynt, *sb.* complaint, 69/10, 94/167, 95/185.
plough, *sb.* 13/143, 66/63.
plyȝe, *vb.* bend, depart, 30/102.
plyt, *sb.* condition, 65/40.
pondryng, *sb.* musing, 72/111.
popes, *sb. pl.* 14/148.
pore, *adj.* poor 4/89, 12/104; *sb.* 5/138; *pl.* 38/125, 42/54, 65/32, 96/1; poverty, 84/157.
posteles, *sb. pl.* apostles, 47/26; **postles**, 32/21.
pouert, *sb.* poverty, 49/90; **-e**, 45/158, 65/30, 87/65, 95/211, 96/3, 111/124.
pouste, *sb.* power, strength, 51/20, 104/31, 106/92.
power, *sb.* 54/105; **-e**, 21/212, 31/119.
poynt, *sb.* point, degree, 41/27, 56/34; **-es**, *pl.* 38/116, 71/79.
poyntel, *sb.* pointel, 116/296.
poyson, *sb.* poison, 57/63.
pray, *sb.* prey, due, property, 19/150, 25/7, 31/14, 75/63, 118/338.
pray, *vb.* 7/15, 20/174, 53/87.
prayer, *sb.* 119/380.
preche, *vb.* preach, 16/41, 57, 25/27, 31/18, 71/65, 96/24, 100/130; **prechyng**, *pp.* 17/81; *sb.* 100/155.

precyous, *adj.* precious, 75/65.
prelat, *sb.* prelate, 71/65 ; **-es,** *pl.* 14/148.
prented, *vb. pt.* printed, 78/183.
pres, *sb.* press, crowd, abundance, 10/38, 14/158, 116/280, 117/312.
pres, *vb.* press, hasten, 98/87.
preson, *sb.* prison, 7/30.
presone, *vb.* imprison, 98/78 ; **-d,** *pp.* 98/61.
presoneres, *sb.pl.* prisoners, 38/126.
presoun, *sb.* prison, 8/52, 15/14, 26/45.
prest, *adj.* ready, 65/29.
prest, *sb.* priest, 34/3, 35/34, 40/186, 61/25, 105/67 ; **-es,** *pl.* 17/81, 103/7 ; **-is,** 39/162.
presthod, *sb.* priesthood, clergy, 65/26.
preue, *vb.* prove, 3/79, 15/33, 24/47, 106/95 ; **-s,** 3. *sg.* 9/88, 12/98 ; *pl.* 5/125 ; **-th,** *pl.* 7/34, 9/88.
preue, *adj.* privy, 4/99.
preuete, *sb.* secrecy, 61/20.
preuey, *adj.* privy, secret, 1/3, 23/27, 62/44.
preuyly, *adv.* privily, 52/54, 96/8.
preuyte, *sb.* secrecy, 21/213 ; **-e,** 21/203, 71/87.
preye, *vb.* pray, 60/148, 69/148, 103/69 ; **-d,** *pt.* 67/85 ; **st,** 2. *sg.* 102/39 ; **-þ,** 3. *sg.* 92/104.
preyer, *sb.* prayer, 20/183, 65/29 ; **-e,** 31/114, 80/37, 84/164 ; **-s,** *pl.* 80/39.
preyse, *vb.* praise, 16/50, 26/32 ; **-de,** *pt.* 6/7.
pride, *sb.* 40/30.
principal, *adj.* 119/373 ; *sb.* 75/72 ; *adv.* 74/60.
pris, *sb.* price, 76/102.
prisoners, *sb. pl.* 26/39.
prisoun, *sb.* prison, 108/15.
professed, *adj.* belonging to a religious order, 80/44.
profit, *sb.* 1/4, 12/98, 23/28.
profre, *vb.* offer, 87/62 ; **-þ,** 3. *sg.* 48/40, 73/15.
profyt, *sb.* profit, 6/68, 28/45, 56/42, 62/52, 78/160 ; **-es,** *pl.* 12/100.
profytable, *adj.* profitable, 98/69.
profyte, *vb.* profit, 77/154.
propre, *sb.* property, 81/59.
propre, *sb.* purple, 83/141.
prosperite, *sb.* prosperity, 87/71.
proud, *adj.* 39/150 ; **-e,** 81/64 ; **-est,** *sup.* 26/31.
proue, *vb.* prove, try, learn, 47/25, 78/187, 111/127, 115/260 ; **-st,** 2. *sg.* 112/140, 141.
prouerbe, *sb.* proverb, 15/33.
prow, *sb.* profit, 88/83, 106/101.
prowesse, *sb.* prowess, 7/19.
pryde, *sb.* pride, 43/111, 82/100.
prynce, *sb.* prince, 5/142, 72/119 ; **-s,** *pl.* 38/108.
pryncypal, *adj.* principal, 64/14.
prys, *sb.* prize, honour, 59/133, 60/167 ; price, value, 19/162, 41/22, 71/73 ; **o prys,** precious, noble, 47/15, 80/18, 94/175.
pulle, *vb.* pull, 63/99.
punsched, *pp.* punished, 33/55.
punysche, *vb.* punish, 10/20.
puple, *sb.* people, 1/10, 13/130, 131, 19/150, 42/43.
purchas, *vb.* purchase, 97/47 ; **-est,** 2. *sg.* 108/15.
purgatorie, *sb.* purgatory, 29/78 ; **purgatory,** 95/206.
purpos, *sb.* purpose, talk, 12/92, 17/91.
purs, *sb.* purse, 67/82.
pursue, *vb.* 99/119, 124, 116/291 ; **-d,** *pp.* 99/113 ; **-st,** 2. *sg.* 112/143 ; **-th,** 3. *sg.* 2/50.
put, *vb.* 10/25, 20/196, 44/122, 93/130.
pyȝt, *pp.* pitched, 117/313.
pyke, *vb.* pick, steal, 19/50 ; **-þ,** 3. *sg.* 52/64.
pyle, *sb.* pile, large building, 13/124.
pyle, *sb.* cross, 50/107.
pyn, *sb.* pain, suffering, woe, 46/203 ; **-e,** 2/28, 29/77, 33/70, 41/37, 66/68 ; **-es,** *pl.* 48/45, 101/13.
pyne, *vb.* torment, grieve, 15/21, 42/43.
pynne, *vb.* pin, 67/83, 75/87, 97/45.
pyt, *vb.* lay or amass in a pit, 43/87.

quake, *vb.* 46/189, 54/123.
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soþ, *adj.* true, pleasing, 21/224, 32/50 ; *sb.* truth, 10/46 ; **sothe,** 18/104 ; **-es,** *adv.* forsooth, 109/61.
soþfast, *adj.* true, honest, 104/31, 107/112.
soþnes, *sb.* truth, 19/157.
sotyl, *adj.* subtle, 27/1 ; **-e,** 58/81 ; **sotyll,** 97/60 ; **sotyly,** *adv.* 57/63.
souerayn, *sb.* sovereign, master, 7/43 ; **souereyn,** *adj.* 64/10 ; *sb.* 21/219 ; **-s,** *pl.* 69/7.
souȝt, *pp.* sought, visited, 64/2, 65/47 ; *pt.* 19/157, 29/69, 74/58, 80/36 ; **-e,** 90/26 ; **-est,** 108/13, 119/385.
soul, *sb.* 108/33, 35 ; **-e,** 2/39, 12/93, 94, 80/18, 21 ; *gen.* 72/110, 88/80, 105/58 ; **-es,** *pl.* 28/44, 40/170, 80/23 ; *gen.* 40/181.

soule leche, *sb.* soul-curer, 42/52, 96/22.
soun, *sb.* sound, word, 94/162, 109/45.
sounde, *adj.* sound, 39/159.
soure, *adj.* sour, 77/131.
sowe, *vb.* sow, 16/61, 18/129, 19/41, 86/21.
sowke, *vb.* suck, 93/150.
sown, *sb.* sound, renown, 53/86; **-e,** 54/110.
sowned, *vb. pt.* sounded, 104/23.
space, *sb.* time, 55/149.
spak, *vb. pt.* spoke, 47/27.
spare, *vb.* 26/39, 41/41, 72/119, 107/1; **-st,** 108/17.
speche, *sb.* speech, saying, 8/65, 11/65, 32/21, 53/74, 100/132.
speciale, *adv.* specially, 16/43; **in specyale,** 11/49, 84/146; **specyall,** *adj.* 104/17.
spede, *vb.* speed, make succeed, 2/46, 20/175, 49/87, 59/126, 82/112, 120/415.
speke, *vb.* speak, 9/3, 16/49, 27/67, 33/84; **-n,** 84/146; **-st,** 8/66; **-þ,** 3. *sg.* 71/72, 76/97; *pl.* 80/40.
spende, *vb.* spend, 46/198, 63/76, 78/173; **-st,** 43/109; **spendid,** *pt.* 2. *sg.* 37/100; **spendyng,** *ger.* 2/31; **spent,** *pt.* 2. *sg.* 30/84.
spere, *sb.* spear, 8/45, 42/53, 79/189, 92/117.
spettes, *vb.* spits, 91/72.
spices, *sb. pl.* species, 105/51.
spilde, *pp.* ruined, spoiled, 97/59.
spille, *vb.* shed, spoil, 22/6, 54/106, 87/60; be spoiled, 24/62.
spirit, *sb.* 65/30, 84/157, 96/1.
spirituale, *sb.* spirituals, 84/150.
spiritualte, *sb.* spirituality, 65/28, 71/68, 79/8.
spirytuall, *adj.* spiritual, 44/129.
spoken, *pp.* 11/65, 12/90, 18/114, 52/52.
sporne, *vb.* spurn, stumble, 49/86.
spot, *sb.* 29/54.
spotel, *sb.* spittle, 108/18.
spottes, *sb. pl.* spots, 99/106.
spouse, *sb.* 101/124.
spouse breche, *sb. pl.* adulterers, 43/102.
sprad, *pp.* spread, 68/131.
sprong, *vb. pt.* sprung, 54/122.
spye, *vb.* espy, 26/30; **spyeȝ,** 29/54.
spys, *sb.* species, 105/60.
spyseþ, *vb.* despises, 99/108.
spyten, *pp.* cut with a chisel, engraved, 116/297.
squyers, *sb.* squires, noblemen, 11/69, 65/36.
staat, *sb.* state, pomp, show, 80/34.
stable, *adj.* 98/67.
stad, *pp.* put off, separated, 68/129.
stakes, *sb. pl.* 63/99.
stal, *vb. pt.* stole, 26/44.
stalworþe, *adj.* stalwart, 68/122; *sb.* 51/38.
stalworþly, *adv.* bravely, 25/11.
stande, *vb.* stand, 20/194, 78/171, 115/240; **-s,** 3. *sg.* 63/90, 66/64; **stant,** 3. *sg.* **st. drede,** stands in dread, 19/140.
stat, *sb.* state, class, condition, office, 61/10, 69/151, 90/48, 113/183; **-e,** 1/1, 47/34, 106/91.
stature, *sb.* 106/91.
statute, *sb.* 21/217.
staunche, *vb.* stanch, stop, 15/17.
sted, *sb.* stead, 107/119; **-e,** 9/11, 42/48.
stede, *sb.* steed, 5/142, 7/14.
stedefast, *adj.* steadfast, 110/81.
steke, *vb.* stick, shut, put, 9/1, 76/110, 83/130; **-n,** 75/87; **-est,** 42/69.
stel, *sb.* steel, 93/124.
stele, *vb.* steal, withdraw secretly, pass unnoticed, 19/153, 45/161, 46/188, 48/55, 68/128; **-st,** 20/190.
steppe, *sb.* step, 119/394; **-s,** *pl.* 115/239; **steppys,** 112/155.
stere, *vb.* stir, 67/108.
stereth, *vb.* steers, 3/65.
sterne, *adj.* stern, 100/139.
sterue, *vb.* starve, 9/87.
steryng, *sb.* stirring, 40/x.
stille, *adj.* still, quiet, 16/51.
stille, *adv.* still, yet, 43/80.
stoden, *vb. pt. pl.* stood, 15/7.
stok, *sb.* stock, log, 49/86.
stoken, *pp.* stuck, put, established, 12/93, 15/14, 18/117, 47/5, 105/65.
stoles, *sb. pl.* stools, 69/4.
stomble, *vb.* stumble, 17/89; **-n,** 35/26.
ston, *sb.* stone, 49/86, 66/53, 76; **-es,** *pl.* 16/62, 18/131, 51/10, 17.
stonde, *vb.* stand, 8/47, 57/58, 66/

74, 82/81, 82/91; *sb.* standing, 120/413; **-es,** *sg.* 53/77, 98/67; *pl.* **st. non awe,** stand in no awe, 23/37; **-is,** *sg.* 55/6.
stood, *vb. pt.* 81/63.
storble, *vb.* disturb, injure, 36/60.
store, *vb.* hoard, treasure, value, 11/67, 40/181, 51/28, 75/86, 86/13.
storme, *sb.* storm, 7/30.
stoute, *adj.* stout, obstinate, 98/73, 100/139.
straunge, *adj.* strange, 70/34.
stray, *sb.* 15/14, 18/110.
stre, *sb.* straw, 7/26, 17/89; **-s,** *pl.* 13/118.
strengere, *adj. comp.* stronger, 10/36.
strengþ, *sb.* strength, 48/52; **-e,** 24/57, 43/110, 64/106, 67/111; **strengthe,** 113/178.
strete, *sb.* street, 39/166.
strized, *pp.* destroyed, 23/31; **strizeþ,** *sg.* 104/32.
strokes, *sb. pl.* 46/118, 48/55.
strong, *adj.* 44/146, 54/124; **-e,** 115/260.
stroize, *vb.* destroy, spoils, 8/62; **stroye,** 6/158, 54/130, 112/144; **-þ,** *pl.* 99/122; **stroyze,** 8/60.
stryf, *sb.* strife, 37/76, 38/107, 58/86, 63/78, 89, 105/75.
strype, *vb.* strip, 7/26.
stryue, *vb.* strive, 35/13, 37; **-n,** *pt. pl.* strove, 47/36.
stryues, *sb. pl.* strifes, 117/326.
stubble, *sb.* 112/142.
stuffe, *vb.* stuff, provide, 59/121; **-d,** *pp.* 11/67.
styf, *adj.* stiff, 5/142; **styffere,** *comp.* 93/124.
styke, *vb.* stick, 63/100.
style, *sb.* stile, 13/127, 17/90; **-s,** *pl.* 63/99.
style, *sb.* suit, case, 59/114.
stylle, *adj.* still, 40/6.
stynk, *sb.* stench, 119/369; **-e,** 116/267.
stynkyng, *ppr.* stinking, 91/88, 101/8; **-e,** 117/312.
styred, *pp.* stirred, 188/333; **-e,** 112/139.
suche, *adj. pron.* 3/76, 4/100, 6/157, 70/40.
suchon, *pron.* such a one, 111/128.
suffre, *vb.* suffer, 52/45, 69/20; **-þ,** *sg.* 63/81, 83; **-d,** *pt.* 42/58, 60, 86/20.
suget, *adj.* subject, 4/102, 78/165.
sulpeþ, *vb.* pollutes, 99/106; **sulpid,** *pp.* 49/74.
sum, *pron.* many a one, 15/9; somewhat, 50/105; **summe,** *pl.* some, 3/83, 10/46, 61/27.
sumtyme, *adv.* once, formerly, 18/121, 123, 126, 20/185, 89/22.
sumwhat, *pron.* somewhat, 7/16, 40/177; *adv.* 91/63.
sune, *sb.* sun, 49/76.
suppose, *vb.* 106/83.
suspende, *vb.* suspends, 71/68.
susspescioun, *sb.* suspicion, 82/88.
sustenaunce, *sb.* sustenance, 62/39; **sustynaunce,** 14/156.
swelle, *vb.* swell, 26/51.
swerd, *sb.* sword, 3/84, 20/196, 23/39, 44/141, 59/120, 92/94.
swere, *vb.* swear, 21/219, 25/6, 26/48, 70/25, 87/75.
swerue, *vb.* swerve, get, 9/82.
swete, *vb.* sweat, 38/134.
swete, *adj.* sweet, 74/53, 75/90; *sb.* sweetness, 77/131; **swetnes,** 75/66.
swolwe, *vb.* swallow, 108/18.
sword, *sb.* 60/159.
sworn, *pp.* 13/137, 31/12.
swyn, *sb.* hog, 46/201.
swynke, *vb.* toil, drudge, 38/134, 68/117.
sybbe, *sb.* relation, 75/77.
syde, *sb.* side, 48/43, 51/37, 120/395; **-s,** *pl.* 65/44.
syze, *vb.* sink, pass, 109/51.
syzt, *sb.* sight, 47/21, 49/76, 91, 53/95, 77/134, 105/54, 106/107.
syk, *adj.* 68/126, 79/191; *sb. pl.* 38/125; **-e,** 26/39; *adj.* 84/173.
sykenes, *sb.* sickness, 95/211; **-se,** 24/52, 87/65.
syker, *adj.* sure, 49/95; **-e,** 24/51.
sykernes, *sb.* surety, 17/71, 32/34; **-se,** 24/55, 84/160.
syknes, *sb.* sickness, 42/76, 49/90, 72/115, 123.
sylence, *sb.* silence, 83/129, 84/145.
syluer, *sb.* silver, 75/65.
symonye, *sb.* simony, 63/81, 92.
symple, *adj.* simple, 53/104, 61/25.
synewes, *sb. pl.* sinews, 110/90.

synful, *adj.* 40/172, 118/343; *sb.* 118/337.
synge, *vb.* sing, 16/41, 22/234, 61/25, 90/35, 98/72; **-s,** *sg.* 105/55.
synguler, *adj.* singular, particular, 1/4, 33/60, 62/52; **-e,** 23/28.
syngulerte, *sb.* self-interest, 58/81.
synne, *sb.* sin, 2/42, 14/164, 63/91; *pl.* 110/103; **-s,** *pl.* 34/4, 69/150.
synne, *vb.* 5/129, 35/18; **-n,** *pl.* 32/47; **-d,** *pp.* 110/103.
synnyng, *ger.* sinning, 116/277.
syre, *sb.* sir, 7/17.
syse, *sb.* size, 3/61, 116/285; **-in s.** properly, 66/75.
systren, *sb. pl.* sisters, 116/270.
syt, *vb.* sit, have authority, 23/15, 70/53; **-e,** 116/291.
syþes, *sb. pl.* times, 37/89.

table, *sb.* 98/71, 104/19.
tacche, *sb.* nipple, 93/150.
tak, *vb.* take, 15/25, 16/43, 61/15, 62/38, 81/62; **-e,** 3/78, 31/20, 61/30, 95/211; *pp.* 89/19; **-est,** 108/27; **-eþ,** *sg.* 5/145, 31/17; **-en,** *pl.* 3/86.
tale, *sb.* 6/154, 22/240.
tale-tellere, *sb.* talebearer, 10/17.
talkyng, *sb.* talk, 6/6.
tame, *adj.* 92/98, 96/23, 99/112; **-d,** *pp.* 111/109.
tan, *vb.* take, 33/83; *pp.* 37/81, 114/227.
tapetis, *sb. pl.* carpets, 59/134.
tary, *vb.* tarry, detain, delay, 78/170, 93/131.
tauerne, *sb.* tavern, 25/19.
tauȝt, *pp.* taught, 104/36; *pt.* 32/21; **-e,** 40/186, 47/33.
teche, *vb.* teach, 25/25, 39/167, 42/51, 53/76, 96/18; 3. *sg.* 16/59.
teeth, *sb. pl.* 3/85, opposition, contradiction, 81/56; **teeþ,** 15/13.
telle, *vb.* tell, 10/46, 20/187, 32/50, 42/62, 69/19, 86/15; **-n,** *pl.* 70/38; **-s,** *sg.* 92/91; **-þ,** 21/204, 71/75.
telyeþ, *vb.* tills, procures, 29/61.
temperal, *adj.* temporal, 44/135; **-e,** 84/152.
temperalte, *sb.* temporality, 33/60, 71/67, 79/11.
temptest, *vb.* 43/106.
temptacion, *sb.* temptation, 87/62, 102/30; **-s,** *pl.* 80/27, 83/125.
ten, *num.* 1/11, 33/83, 53/99, 61/28.
tenauntes, *sb. gen. pl.* tenants', 56/43.
tendere, *adj.* tender, 93/123.
tent, *sb.* attention, 51/13.
teres, *sb. pl.* tears, 43/94.
terme, *sb.* term, 113/199.
teth, *sb. pl.* teeth, 116/286.
teyȝe, *vb.* tie, 18/113; **-d,** *pp.* 58/100.
than, *adv.* 5/147; then, 3/64, 8/55; **þan,** than, 11/55; then, 13/120, 15/28, 25/24, 68/143, 83/128.
thank, *sb.* 6/ii, 7; *vb.* 39/147; **-e,** 87/66.
thanne, *adv.* then, 91/81; **þanne,** 37/76, 72/111, 91/84.
thar, *vb.* need, 3/80, 12/108, 15/24, 38/134, 78/170, 176, 82/85.
that, *rel. pron.* 1/1, 22, 2/54, 66/74; what, 38/114, 62/59, 66, 105/61; he who, 63/75, 96/13; those who, 79/15, 109/64.
þat, *dem. adj.* that, 3/57, 11/80, 63/87, 67/103; *pron.* 2/40, 14/166.
þat, *conj.* that, 11/75, 67/86.
thay, *pron.* they, 3/85, 97/48; **þay,** 66/59, 104/22, 109/70, 117/322.
the, *def. art.* 1/11, 19; **þe,** 10/47, 25/27.
the, *pers. pron.* thee, 4/115, 15/32, 22/244, 60/xiv.
the, *dem. pron. pl.* those, 25/25.
the, *adv.* 4/107, 61/1; **þe,** 10/37, 61/3.
thede, *sb.* people, 6/158; **þede,** 56/22.
þeder, *adv.* thither, 55/5, 59/122; **-e,** 14/2.
thee, *vb.* prosper, 71/85.
þef, *sb.* thief, 15/9; **thef,** 42/71.
theft, *sb.* 97/60; **þefte,** 58/81, 65/23.
þei, *pron.* they, 10/30.
then, *conj.* 116/272; *adv.* 27/72; **þenne,** 103/59, 105/45.
þenk, *vb.* think, 28/48, 31/10, 76/11, 81/53, 58; **-e,** 76/115, 107/5; **thenke,** 3/82, 15/16; **þenkes,** *sg.* 111/113; **þenkeþ,** 37/78, 53/75, 99/110; **thenkeþ,** 8/61, 9/81.
þens, *adv.* thence, 17/92, 94/160.
ther, *adv. dem.* there, 8/72, 113/191; **-e,** thereof, 3/82; **þere,** 8/61, 16/45, 29/79; **ther,** *rel.* 1/13,

10/31; **-e as,** 3/67; **þere,** 12/103, 65/47; **þ. as,** 12/109, 69/147.
therfore, *adv.* therefore, 4/90; **þerfore,** 97/39.
þerof, *adv.* thereof, 27/63, 32/48, 107/4.
þerout, *adv.* outside, 26/38.
þertille, *adv.* thereto, 90/44.
þerto, *adv.* thereto, 35/35, 50/6.
þer-vpon, *adv.* thereupon, 21/218.
þerwiþ, *adv.* therewith, 95/198; **ther-with,** 8/46.
þeryn, *adv.* therein, 43/80; **theryn,** 4/107; **þer-ynne,** 28/36, 87/66, 117/326.
thes, *adj.* this, 4/119; **-e,** 2/26; **þes,** 50/4; these, 38/128, 67/102; *pron.* this, 107/126, 117/323; these, 117/305; **þese,** 64/8; *adj.* 76/96.
þesternesse, *sb.* gloom, 117/327.
theues, *sb. pl.* thieves, 5/122, 43/103.
they, *pron.* 1/20, 10/35; **þey,** 65/45.
þi, *adj.* thy, 15/25, 26, 36, 22/4.
thies, *sb. pl.* thighs, 66/49.
þirled, *vb. pt.* thirled, 41/32.
þirst, *sb.* thirst, 98/63.
this, *pron.* 68/141; *adj.* 5/123; **þis,** *pron.* 45/156, 91/63; *adj.* 104/18; **þisse,** *pron.* 92/102.
þo, *adj.* those, 17/87, 37/92; *pron.* 19/141, 53/103; **tho,** 5/151, 15/23.
tho, *adv.* then, 26/45.
þoȝ, *conj.* because, 108/39.
þoȝt, *sb.* thought, 108/21, 117/321; *pl.* 112/156.
thonder, *sb.* thunder, 46/187.
thong, *sb.* 70/22.
þonk, *sb.* thank, 71/76; **thonk,** 7/15, 31; **-e,** 8/45; **þonke,** *vb.* 56/16.
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thorn, *sb.* 92/115; **-es,** *pl.* 16/62, 18/130.
thou, *pron.* 4/115, 116; **þou,** 15/28.
thouȝ, *conj.* though, 16/57; since, 87/57; **þouȝ,** 7/26, 9/4; if, 53/103, 66/79; **þ.-so,** as-so, 65/45.
þouȝt, *vb. pt.* 2. *sg.* thoughtest, 25/14; **-e,** *pl.* 41/29.
þouȝt, *sb.* thought, 17/92, 50/103, 75/90; **-es,** *pl.* 91/84; **-is,** 82/93.
þousandes, *sb. pl.* thousands, 78/179; **þousandis,** 78/180.
thow, *pron.* thou, 33/81, 48/49; **þow,** 15/28.
thow, *conj.* though, 1/20.
thowsand, *sb.* thousand, 105/63; **þousand,** *adj.* 106/90.
þral, *sb.* thrall, 94/171.
þraldom, *sb.* thraldom, 35/28, 80/19.
þralle, *sb.* thrall, 34/91.
þrawe, *vb.* throw, 38/108.
thre, *num.* three, 35/20, 67/105; **þre,** 23/13, 15, 45/178, 50/106, 64/5.
threp, *sb.* quarrel, 63/78.
þret, *vb.* threaten, 11/58; **-e,** 30/94, 36/46, 70/27, 91/73.
thretyng, *sb.* threatening, 44/140.
þridde, *adj.* third, 10/41, 47/25; **thridde,** 72/116.
thrift, *sb.* savings, 97/58.
thro, *sb.* throe, pang, 63/78.
þrong, *sb.* throng, crowd, 25/9, 44/144.
thryue, *vb.* thrive, 19/146, 27/70, 71/85.
þurgh, *prep.* through, 32/44, 39/153, 41/26; **thurgh,** 4/95.
þurgh shoue, *pp.* pierced, 79/189.
þurh souȝt, *pp.* sought through, 21/225.
þurst, *sb.* thirst, 66/68.
thursten, *vb. pl.* thirst, 97/50.
þursty, *sb. pl.* thirsty people, 38/123.
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thyng, *sb.* thing, 2/33, 20/170; **þyng,** 49/97, 104/29; **-es,** *pl.* 41/7, 64/2, 105/47; **-is,** 105/49.
þynk, *vb.* think, remember, 103/10; **-e,** thinks, seems, 108/40; **thynke,** 110/104.
þys, *pron.* this, 103/3; *adj.* these, 65/39.
thy-self, *pron.* thyself, 1/8; **þy-**

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þysternesse, *sb.* gloom, 119/370.
til, *conj.* till, 12/102, 26/47, 96/28, 102/38; **tille,** *prep.* 87/62.
tixt, *sb.* text, 89/1.
to, *prep.* 1/5, 20, 46/183, 202; *adv.* too, 3/82, 17/24, 24/49, 49/69.
to, *sb.* toe, 62/46; **-es,** *pl.* 66/65, 73; **-n,** 50/102.
to-broken, *pp.* broken to pieces, 52/50.
to-day, *adv.* 21/198, 44/122.
togedere, *adv.* together, 8/95, 14/3; **to-gyder,** 110/90; **to-gydre,** 52/67, 65/18, 77/128, 88/93.
tok, *vb. pt.* took, 6/6, 54/124, 77/130, 115/245; **-e,** 85/8.
tokene, *sb.* token, sign, 105/48.
tokenynges, *ppr. pl.* being tokens, 105/51.
told, *pp.* 6/154, 40/185; **-e,** 104/26, 30; *pt.* 21/220.
toles, *sb. pl.* tools, 69/2.
tombe, *sb.* tomb, 28/30.
to-morwe, *adv.* to-morrow, 35/25, 44/122.
tong, *sb.* tongue, 75/91; **-e,** 58/100, 100/133.
tonsure, *sb.* 84/161.
too, *sb.* toe, 68/137; **-n,** *pl.* 66/74.
tormente, *vb.* torment, 110/102.
torne, *vb.* turn, 117/325.
to shidre, *vb.* to be scattered, 22/4,
touche, *sb.* touch, 120/411.
toun, *sb.* town, 10/34, 13/124, 21/206, 66/54.
toures, *sb. pl.* towers, 57/49.
tow, *adj.* tough, 41/35.
towche, *sb.* touch, 82/88; **-s,** *pl.* 82/89, 93.
towched, *pp.* touched, 116/290.
town, *sb.* 61/34; **-e,** 54/118; **-es,** *pl.* 8/70, 51/19.
tras, *sb.* trace, 109/70.
trauayle, *sb.* work, service, 7/38, 80/29; travel, 7/23; *vb.* work, 66/67.
trauaylyng, *pp.* working, 6/9; travelling, 7/29.
tre, *sb.* tree, 41/21, 66/60, 103/2.
trede, *vb.* tread, 5/134, 59/134; **-þ,** *sg.* 91/80.
treson, *sb.* treason, 52/69, 57/61; **-s,** *pl.* 62/61; **tresoun,** 53/94.
tresory, *sb.* treasury, 11/66; **-e,** treasures, 28/19.
tresour, *sb.* treasure, 55/140; **-e,** 23/9, 77/133.
trespace, *sb.* trespass, 52/63; **trespas,** *pl.* 36/45, 43/95, 45/172, 111/105.
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triste, *vb.* trust, 69/17.
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twynne, *vb.* part, separate, 78/168, 82/94, 109/62, 112/168; **-n,** 17/70.
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vndertake, *vb.* undertake, 70/31.
vndir, *prep.* under, 105/68.
vneuene, *adv.* unevenly, improperly, 32/49.
vnhende, *adj.* impolite, 15/27.
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vnkynde, *adj.* unkind, 41/11, 48/39, 67/106, 85/3; **-ly,** *adj.* unnatural, 63/83.
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vnwetand, *adv.* unwittingly, 21/213.
vnwroȝt, *adj.* unborn, 117/319.
vnwys, *sb.* unwise, 39/167; **-e** *adj.* 116/286.
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wede, *vb.* rage, 69/3.
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wel, *adv.* well, 9/80, 11/76, 12/98.
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whet, *vb.* sharpen, make sarcastic, 91/67.
whete, *sb.* wheat, 10/47, 40/182.
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wile, *adv.* well, 30/104.
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wonde, *vb.* beware, 21/199, 82/85.
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wondryng, *sb.* wondering, 72/109.
wone, *vb.* dwell, live, 83/140, 93/144; **-s,** *sg.* 75/71; **-þ,** 79/200, 117/329; **-st,** 43/80.
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worschipful, *adv.* worshipfully, 104/26.
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wyte, *vb.* blame, censure, 76/119, 110/84, 112/152.

y, *pers. pron.* I, 4/90, 119, 42/43, 48, 49, 56.
ydel, *adj.* idle, 12/90, 31/12.
y-fere, *adv.* together, 79/192.
yliche, *adj.* like, 105/74, 106/87; *adv.* alike, 61/35.
ylle, *sb.* ill, 23/22, 57/68, 72/106, 87/58; *adj.* 40/2.
y-lyk, *adv.* alike, 39/159.
ymage, *sb.* image, 37/98, 73/11, 94/181, 101/18.
ymagenyng, *adj.* contriving, 64/15.
ympnes, *sb. pl.* hymns, 103/11.
ymydde, *prep.* amidst, 48/66.
yn, *sb.* inn, lodging, 44/121; **ynne,** 97/47.
ynne, *prep.* 71/61, 112/164; *adv.* 45/173, 76/93.
ynnere, *adj.* inner, 47/36.
y-now, *adv.* enough, 5/151; **ynow,** 41/29; **-e,** 92/114.
yput, *pp.* put, 117/306.

yren, *adj.* iron, 116/296.
yrnes, *sb. pl.* urns, 105/65.
ys, *vb.* is, 103/5, 105/58, 65.
yse, *sb.* ice, 73/24.
yshorted, *pp.* shortened, 115/252.
ysse, *vb.* is, 55/1.
ywhether, *adv.* whether, (pleon.) 113/195.
ywis, *adv.* certainly, 60/147; **ywisse,** 117/302, 119/384; **ywisse,** 108/32; **ywys,** 2/29, 74/32.

NAMES.

Aaron, 42/45.
Abraham, 107/121; **-ys,** *gen.* 119/382.
Adam, 47/10, 81/58.
Antecrist, *gen.* Antichrist's, 40/175.
Crist, Christ, 32/21; **crist,** 104/34, 105/59, 118/355; **Crystys,** *gen.* 105/68.
Dauyd, David, 45/180.
Edward, 59/113.
Egipt, Egypt, 93/147.
Engeland, England, 56/27.
Eue, Eve, 81/58.
Flaundres, Flanders, 53/85, 69/1, 70/47, 71/57, 79.
Fraunce, France, 59/113.
golyas, Goliath, 45/180.
Herowdes, Herod, 93/148.
iewes, Jews, 42/58, 47/14.
Ihesu, Jesus, 89/11, 16; **Ihesu Crist,** 89/8; **Ihesus,** 32/38, 35/15, 78/187; *gen.* 78/182, 79/197.
Ionas, 45/178.
Iudas, 32/37.
Lazar, Lazarus, 117/311.
Mary, 77/130.
Moyses, Moses, 22/246; **moyses,** 42/45, 45/177, 56/23.
noe, 41/34.
Poule, Paul, 34/95.
Ysaac, Isaac, 107/121.

GLOSSARY TO THE DOUCE POEMS.

a, *interj.* ah, 123/62, 131/327.
a, *indef.* art, 125/125, 145/67, 68.
abbey, *sb.* 147/140.
able, *adj.* 140/611.
aboute, *prep.* 136/474, 148/202; *adv.* 124/118, 143/4; **abowte,** 148/190.
abrege, *vb.* grow short, 135/448.
absolute, *adj.* 132/352.
abydyng, *sb.* abode, 137/517.
accuse, *vb.* 124/98.
addyd, *vb. pt.* added, 132/356.
affeccioun, *sb.* affection, 133/374.
affrayes, *vb.* frightens, 142/655.
after than, *adv.* afterwards, 125/148.
agaste, *adj.* aghast, 138/534.
age, *sb.* 146/107; old age, 145/73, 146/117.
ago, *adj.* gone, 138/535; **agone,** 149/226.
alege, *vb.* allege, 126/153.
all, *pron.* 134/406; *adj.* 126/162; *adv.* 121/9; **-e,** 129/272.
allas, *interj.* alas, 131/329, 144/51.
almes-dede, *sb.* alms-deed, 138/548.
almyght, *adj.* almighty, 140/603; **-y,** 126/158.
alone, *adj.* 135/439; **aloon,** 139/587.
alpha, *sb.* beginning, 138/525.
also, *conj.* 123/63.
although, *conj.* 126/179.
alway, *adv.* always, 121/14, 142/668; **alwey,** 125/140.
am, *vb.* 124/116, 146/115.
amonge, *prep.* among, 137/512.
amende, *vb.* heal, improve, 131/332, 145/87.
amyable, *adj.* kind, 140/609.
amys, *adv.* amiss, 146/129; **-se,** 123/68.
an, *indef. art.* 128/218, 145/68.
an, *prep.* on, 145/68.
and, *conj.* 124/89.
angor, *sb.* anger, 137/500.
answere, *sb.* answer, 134/424.
answered, *vb. pt.* 144/29.
any, *adj.* 124/103, 133/374.
apon, *prep.* upon, 143/5, 8, 149/233.
aray, *sb.* array, attire, 140/596, 147/141.
are, *vb.* 132/341.
arowes, *sb. pl.* arrows, 140/598.
art, *vb.* 2. *sg.* 121/27, 130/286.
aryse, *vb.* arise, 137/502; **-th,** *sg.* 146/98.
as, *adv.* 126/169, 145/82; *conj.* 143/1.
aske, *vb.* ask, 145/91; **-d,** *pt.* 144/23.
askyng, *sb.* asking, 144/36.
asunder, *adv.* 130/280.
at, *prep.* 144/44.
ataketh, *vb. pl.* take, 128/224.
atteynt, *pp.* conquered, 135/449.
att ones, *adv.* at once, 134/402.
awake, *vb.* 144/32.
away, *adv.* 123/6; **awey,** 149/206.
ay, *adv.* always, 136/487; **-e,** 140/590.
ayene, *adv.* again, 133/398; *prep.* against, 126/163; **ayenst,** 133/370.

bade, *vb. pt.* badest, 127/185.
bale, *sb.* misery, 134/419.
bale, *sb.* bail, security, 149/236.
bande, *sb.* band, 147/136.
bare, *adj.* 121/9.
bare, *vb. pt.* carried, 144/43, 50; gave birth, 145/63.
be, *vb.* 131/313, 334, 139/577, 149/228; *pp.* 141/632.
beawte, *sb.* beauty, 144/45.
becammest, *vb. pt.* becamest, 122/46.
because, *conj.* 139/572.
bed, *sb.* 137/498 499.

been, *vb. pl.* are, 144/47.
before, *adv.* forward, 129/248.
begyled, *pp.* deceived, 145/89.
begynne, *vb.* 125/136; **-th**, *sg.* 131/304.
behynde, *adv.* behind, 133/388; backward, 129/248.
beholde, *vb.* look at, 140/608, 145/88.
beholdyng, *sb.* sight, 124/112.
ben, *vb.* be, 139/568; *pp.* 122/42; *pl.* 132/337, 137/519; **-e**, 137/509, 143/17.
bende, *vb.* bend, 142/657.
bene, *sb.* bean; anything worthless; **nat worthe a b.**, not worth a rush, 131/333.
bent, *adj.* 145/85.
benygne, *adj.* benign, 131/317.
benygnyte, *sb.* benignity, 123/70.
bere, *vb.* bear, 144/26.
bere, *sb.* bier, 125/128, 134/215.
beres, *sb. pl.* bears, 129/244.
best, *adv.* 138/549; *sb.* 146/127; **-e**, 132/366.
bestadde, *pp.* bestead, beset, 141/639.
besyed, *pp.* troubled, 131/319.
beth, *vb.* are, 132/340, 145/66.
bethought, *vb. pt.* 149/235.
bette, *adj. comp.* better, 129/271; **-r**, *adv.* 146/116.
beware, *vb.* 132/337.
bewte, *sb.* beauty, 145/77.
beyonde, *prep.* beyond, 147/133.
black, *sb.* 142/668; **blak**, *adj.* 139/579.
blame, *vb.* 149/211.
ble, *sb.* complexion, 121/4.
blessed, *adj.* 149/240.
blode, *sb.* blood, 123/83.
bloo, *adj.* blue, 138/533.
blood, *sb.* 126/155, 170, 148/187; **-e**, 126/173.
blowe, *vb.* blow, 129/241.
blyn, *vb.* stop, 127/208.
blynde, *adj.* blind, 130/298, 148/169.
blynne, *vb.* leave off, 146/95.
blys, *sb.* bliss, 146/131; **-se**, 127/187.
body, *sb.* 130/280, 149/218.
bokes, *sb. pl.* books, 147/138.
bolde, *adj.* bold, 145/86.
bonde, *sb.* bonds, 147/160.
bones, *sb. pl.* 134/400.
boode, *vb. pt.* suffered, 148/182.
booke, *sb.* book, 139/579.
boone, *sb.* favour, 139/565.
bore, *pp.* born, 130/289.
borne, *pp.* carried, 125/128.
bote, *sb.* relief, 147/159.
bothe, *pron.* both, 137/520; **b.—and**, *conj.* 121/19, 149/231.
bought, *pp.* 121/26; **-est**, *pt.* 136/466.
bounde, *pp.* bound, 133/391.
bowe, *vb.* bow, 142/657.
bowes, *sb. pl.* boughs, 143/3.
bowres, *sb. pl.* chambers, 148/195.
brayn pan, *sb.* skull, 126/152.
brede, *sb.* breadth, 129/256.
breketh, *vb.* breaks, 123/66.
breme, *adv.* fiercely, boldly, 144/43.
brent, *vb. pt.* burnt, 147/148; **-e**, *pp.* 147/140.
brere, *sb.* briar, 143/9.
breste, *sb.* breast, 147/168.
brotyll, *adj.* brittle, 123/67.
brotylnes, *sb.* brittleness, 128/239; **-se**, 123/66.
brought, *vb. pt.* 147/154; *pp.* 122/33.
browes, *sb. pl.* brows, 145/85.
browke, *vb.* enjoy, 149/208.
bryght, *adj.* bright, 140/607; *adv.* 140/610.
brynge, *vb.* bring, 126/160.
brytylnesse, *sb.* brittleness, 125/139.
but, *conj.* 122/33, 35, 36.
byde, *vb.* abide, 134/411.
bylde, *vb.* build, 148/193.
bynde, *vb.* bind, 129/244.
byrde, *sb.* bird, 143/9, 14, 22; **byrdys**, *pl.* 143/7.
bytter, *adj.* bitter, 148/182; *comp.* 135/441.
bytternesse, *sb.* bitterness, 124/89.

cage, *sb.* 135/455.
call, *vb.* 134/421; **-e**, 130/273.
cam, *vb. pt.* came, 137/506; **-e**, 149/206.
can, *vb.* 126/179, 145/69; **cannat**, cannot, 149/211.
cappe, *sb.* cap, 145/80.
care, *sb.* 132/343, 139/568.
careyn, *sb.* dead body, 133/368.
carpe, *vb.* speak, 133/370.

caste, *vb. pt.* 143/6.
castell, *sb.* castle, 148/196; **-es,** *pl.* 148/193.
catell, *sb.* cattle, 148/203, 149/205.
caught, *vb. pt.* 147/155.
cause, *sb.* 126/153.
certes, *adv.* certainly, 122/35.
chace, *vb.* chase, 128/233.
change, *vb.* 134/413.
charyte, *sb.* charity, 140/609.
chaunge, *vb.* change, 134/412.
chere, *sb.* countenance, 130/299, 144/24.
cheryte, *sb.* charity, 124/101.
chese, *sb.* cheese, 126/172.
chese, *vb.* choose, 137/495; *pt.* 139/557.
cheste, *sb.* coffin, 132/364.
cheyne, *sb.* chain, 133/391.
churche, *sb.* church, 147/137.
chylde, *sb.* child, 148/202.
clad, *pp.* 140/594; **-de,** 127/181.
clay, *sb.* 126/159, 140/594.
clene, *adj.* clean, 131/325, 328; *adv.* entirely, 138/535, 146/130.
clepe, *vb.* call, 129/261; **-d,** *pp.* 143/681.
clere, *adj.* bright, beautiful, 136/486, 145/78, 81, 86.
clerke, *sb.* clerk, 121/v.
cleued, *pp.* stuck, 138/530.
close, *sb.* enclosure, 124/101.
clot, *sb.* clod, 121/16.
cloth, *sb.* 130/278; **-e,** 149/217; **-es,** *pl.* 147/142.
clyngyng, *adj.* clinging, 121/16.
clyppyng, *ppr.* embracing, 146/95.
colde, *sb.* cold, 130/293.
colour, *sb.* 145/81; **-e,** 140/593.
comen, *pp.* come, 132/357.
comly, *adj.* comely, 145/84.
commendyd, *pp.* commended, 131/334.
commeth, *vb.* comes, 125/135; **commyn,** *pl.* 134/417.
compunccion, *sb.* compunction, 121/vi.
conceyued, *pp.* conceived, 131/326.
concurraunte, *sb.* competitor, 133/377.
considerest, *vb.* 129/272.
consume, *vb.* 130/277; **-d,** *pp.* 141/627.
contrarious, *adj.* contrary, 122/52.
contre, *sb.* country, 145/83.
corage, *sb.* courage, 135/450.
correccioun, *sb.* correction, 133/380.
Couetyse, *sb.* covetousness, 148/186.
counseyle, *vb.* counsel, 146/100.
cowde, *vb. pt.* could, 146/95.
crafte, *sb.* craft, 146/96.
craue, *vb.* crave, 127/194.
creature, *sb.* 136/465.
creaunte, *sb.* one vanquished, 136/479.
crepe, *vb.* creep, 123/75.
croked, *adj.* crooked, 148/170.
crostys, *sb. pl.* crusts, 149/219.
crouned, *adj.* crowned, 146/131.
crowde, *vb.* crowd, 128/225.
crye, *vb.* cry, 148/199; **-d,** *pt.* 146/103.
cure, *vb.* 136/467.
curtesy, *vb.* courtesy, 146/96.
curteys, *adj.* kind, 142/659.
cusse, *sb.* kiss, 146/97, 99.

dale, *sb.* 148/181.
dampne, *vb.* damn, 142/674; **-d,** *pp.* 134/406.
dar, *vb.* dare, 126/166; **-e,** 126/163.
dare, *vb.* tremble, 136/475.
day, *sb.* 127/197; **-es,** *pl.* 125/121, 122
debate, *sb.* quarrel, 144/57.
deceyued, *pp.* deceived, 126/150.
declared, *pp.* explained, 120/iii.
ded, *sb.* deed, 142/664; **-e,** 145/60.
dede, *adj.* dead, 139/577.
dede, *vb. pt.* did, 147/159.
dedly, *adj.* deadly, 133/392.
dedys, *sb. pl.* deeds, 126/175.
degrade, *vb.* 131/311.
degre, *sb.* degree, condition, manner, 121/22, 131/310, 145/62.
delay, *sb.* 134/423, 140/597; *vb.* 133/367.
deme, *vb.* judge, 140/596; **-st,** 124/94; **demyng,** *ppr.* 128/234.
denyed, *vb. pt.* refused, 127/199.
departeth, *vb.* departs, 130/279.
depe, *adj.* deep, 128/222; *adv.* 126/177.
depryued, *pp.* deprived, 126/154.
dere, *adv.* dear, 121/26.
derke, *adv.* dark, 142/667; **-nesse,** *sb.* 136/485; **derknes,** 142/673.
desyre, *vb.* desire, 132/363.

deth, *sb.* death, 132/355; **-e,** 142/677.
dethe day, *sb.* day of death, 132/363.
deuyll, *sb.* devil, 146/99; **-es,** *gen.* 146/97.
deuyse, *vb.* devise, pronounce, 134/401.
deynte, *sb.* taste, 147/135.
dignite, *sb.* dignity, 126/151.
Dirige, 138/550, beginning of a mournful song.
disceued, *vb. pt.* deceived, 145/90.
discrete, *adj.* wise, 121/iv.
disease, *sb.* 133/367; **-s,** *pl.* 141/618; **disese,** 137/493.
disparitable, *adj.* peerless, 140/604.
displese, *vb.* displease, 128/214.
disporte, *sb.* disport, 143/2.
distroy, *vb.* destroy, 129/260.
diuerse, *adj.* diverse, 131/310.
do, *vb.* 122/49; *pp.* 147/163.
doloures, *sb. pl.* pains, 139/556.
doluen, *pp.* dug, 123/79.
dome, *sb.* doom, 137/501.
domesday, *sb.* doomsday, 129/255; **domysdaye,** 140/592.
don, *pp.* done, 144/23.
Donghyll, *sb.* dunghill, 120/iii.
dost, *vb.* doest, 123/64; **doth,** 3. *sg.* 135/451; *pl.* 128/225.
doune, *sb.* hill, 148/181; *adv.* down, 124/98.
drawe, *vb.* draw, 134/418.
drede, *sb.* dread, 144/58; *vb.* 138/544.
drerynesse, *sb.* dreariness, 142/679.
drewe, *vb. pt.* drew, 143/22.
drofe, *vb. pt.* drove, 147/156.
drope, *vb.* droop, 129/263.
droune, *vb.* drown, 126/178.
drowe, *vb. pt.* drew, misled, 146/129.
drowpe, *vb.* droop, 136/475; *ppr.* **-yng,** 144/24.
dryue, *vb.* drive, 122/44.
durable, *adj.* eternal, 140/606.
duraunte, *adj.* lasting, 133/375.
duresse, *sb.* hardship, 142/677.
dwell, *vb.* 142/674; **-e,** 134/407; **-en,** *pl.* 125/122; **-yng,** *ppr.* 134/414.
dyches, *sb. pl.* ditches, 148/194.
dyd, *vb. pt.* did, 127/202.
dye, *vb.* die, 149/232; **-d,** *pt.* 135/451.
dygne, *adj.* worth, 131/313.
dymme, *adj.* dim, 138/536.
dyshoneste, *sb.* shame, 124/106.
dysplay, *vb.* display, 123/88.
dysseuere, *vb.* separate, 140/614.
dyue, *vb.* dive, 122/38.

echone, *pron.* each, 131/321.
egle, *sb.* eagle, 145/68.
ende, *sb.* end, 142/650; **-th,** *vb. pl.* 143/685.
endeles, *adj.* endless, 128/224.
endure, *vb.* 135/460.
enemy, *sb.* 128/233; **-es,** *pl.* 131/321.
ensample, *sb.* example, 139/567, 574.
entent, *sb.* intent, attention, 134/426; **-e,** 132/328.
equipolent, *adj.* equipollent, 132/340.
erth, *vb.* earth, 138/546; **-e,** 135/453.
ese, *vb.* ease, 137/497.
ete, *vb.* eat, 149/220.
euer, *adj.* ever, 125/144; **euermore,** *adv.* 146/127; **euermare,** 132/339.
euery, *adj.* every, 144/421.
euerychon, *pron.* every one, 139/567; **-e,** 135/433.
euerydele, *adv.* entirely, 144/55.
euyll, *adj.* evil, 136/490.
excuse, *vb.* 124/104, 107.
executoures, *sb. pl.* executors, 139/558.
eye, *sb.* 141/629; **-n,** *pl.* 138/536.
eyre, *sb.* heir, 149/208.
eysell, *sb.* vinegar, 135/441.
eyther—or, *conj.* either—or, 139/570.

face, *sb.* 128/229, 149/240.
fade, *vb.* 126/174.
fader, *sb.* father, 122/53, 57.
fall, *vb.* 128/239; **-e,** *sb.* 130/275; **-en,** *vb. pl.* 124/106; *pp.* 135/446.
false, *adj.* 139/560.
fare, *sb.* noise, bustle, 139/57; 3. *vb.* 130/278.
fast, *adv.* 138/530; **-e,** 148/190.
fastyng, *sb.* fasting, 138/548.

faunt, *sb.* vain lad, 136/470.
fayne, *adj.* fain, 121/27.
fayre, *adj.* fair, 145/82, 88; **-st,** *sup.* 121/5; **fayrenesse,** *sb.* 128/230.
faytours, *sb. pl.* scoundrels, 139/563.
feble, *adj.* feeble, 135/445, 458.
fede, *vb.* feed, 138/551.
feder, *sb.* feather, 145/74; **-e,** 144/49; **-es,** *pl.* 143/10, 17; **-s,** 144/25, 37.
fee, *sb.* property, 147/192.
feet, *sb. pl.* 129/265.
fele, *adj.* many, 144/53.
felle, *vb. pt.* fell, 149/205, 215.
felle, *sb.* skin, 134/400.
fende, *sb.* fiend, 142/656.
fere, *adv.* far, 133/388.
ferly, *adj.* fearful, 139/573.
ferre, *adj.* far, 145/83.
ferse, *adj.* fierce, 147/145.
fetewres, *sb. pl.* features, 145/84.
fewnes, *sb.* fewness, 142/649.
feynt, *adj.* faint, 135/445, 458.
fle, *vb.* flee, 143/10, 16; **flee,** 124/117.
flesshe, *sb.* flesh, 131/320; **flesshly,** *adj.* 124/109.
flood, *sb.* 149/216.
floure, *sb.* flower, 130/301; **-s,** *pl.* 143/4; **flowres,** prime, 148/201.
flynte, *sb.* flint, 139/582.
flytte, *vb.* flit, 127/188.
folowest, *vb.* followest, 129/250.
folyes, *sb. pl.* follies, 144/53.
fonde, *vb. pt.* found, 143/3, 7.
fondyng, *sb.* temptation, 129/246.
fone, *sb. pl.* enemies, 131/320.
fonned, *vb. pt.* allured, enticed, 146/111.
foon, *sb. pl.* enemies, 139/585.
foot, *sb.* 147/158.
for, *conj.* 121/4; *prep.* 127/190; **-e,** 140/605; **for thy,** *conj.* therefore, 137/511; **for to,** *conj.* in order to, 148/184.
forest syde, *sb.* wood-side, 143/1.
forhede, *sb.* forehead, 145/85.
for-lore, *pp.* lost, 148/180.
formed, *pp.* 125/146.
forsake, *vb.* 146/100; **forsoke,** *pt.* 146/112.
forsooth, *adv.* 124/111; **forsoth,** 137/510; **-e,** 135/433, 137/520.
forsuche, *vb.* search, 125/134.
forth, *adv.* 125/126, 137; **-e,** 129/247.
forthynketh, *vb.* repents, 123/85.
fortune, *sb.* 149/210.
foryetyn, *vb. pl.* forget, 121/20.
foule, *adj.* wicked, 126/150.
founde, *vb. pt.* found, 147/149.
fourth, *adj.* 148/177.
fre, *adj.* noble, liberal, innocent, 122/53, 130/286, 123/82.
frealte, *sb.* frailty, 134/430.
freel, *adj.* frail, 129/242; **-te,** *sb.* 126/178.
frendes, *sb. pl.* friends, 138/542, 545; **frendys,** 139/585.
frenshyp, *sb.* friendship, 122/57.
fresshe, *adj.* fresh, 125/125.
fro, *prep.* from, 143/17; **from,** 128/222.
fryke, *adj.* bold, 125/125.
ful, *adv.* very, 135/449.
fulfyll, *vb.* fulfil, 147/167.
full, *adj.* 128/230; *adv.* 145/66.
fume, *sb.* smoke, 130/279.
furst, *adv.* first, 123/74; *adj.* 144/45.
fyght, *sb.* fight, 147/145.
fynde, *vb.* find, 129/246.
fyre, *sb.* fire, 130/279.
fyue, *num.* five, 122/45.

gall, *sb.* 135/441.
gan, *vb. pt.* began, *pleon.* 148/190.
gate, *vb. pt.* got, 147/141.
gay, *adj.* 138/537.
gete, *vb.* get, 136/478; **-n,** *pp.* 149/207; **-th,** *sg.* 149/238, 239.
glad, *adj.* 127/196; **-de,** 127/187.
glade, *vb.* gladden, 130/302.
gladsom, *adj.* gladsome, 125/126.
go, *vb.* 129/266; *pp.* 143/15; **-ne,** 131/316; **-th,** *pl.* 130/280.
god, *sb.* 123/62; **goddys,** *gen.* 141/644.
golde, *sb.* gold, 147/142, 149.
good, *adj.* 128/224; *sb.* property, 148/185; *pl.* good people, 134/402.
goodnes, *sb.* goodness, 125/137; **-se,** 123/62.
goste, *sb.* ghost, 126/176.
gostly, *adj.* ghostly, 149/236.
gouerne, *vb.* govern, 127/184.
grace, *sb.* 127/208.

graue, *sb.* grave, 127/203.
grauen, *pp.* graven, 139/582.
graunt, *vb.* grant, 142/665; **-e,** 139/565.
gray, *adj.* 138/536.
grede, *vb.* cry, 129/261.
grene, *sb.* green, 143/5.
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